



BHAGAVAD GITA

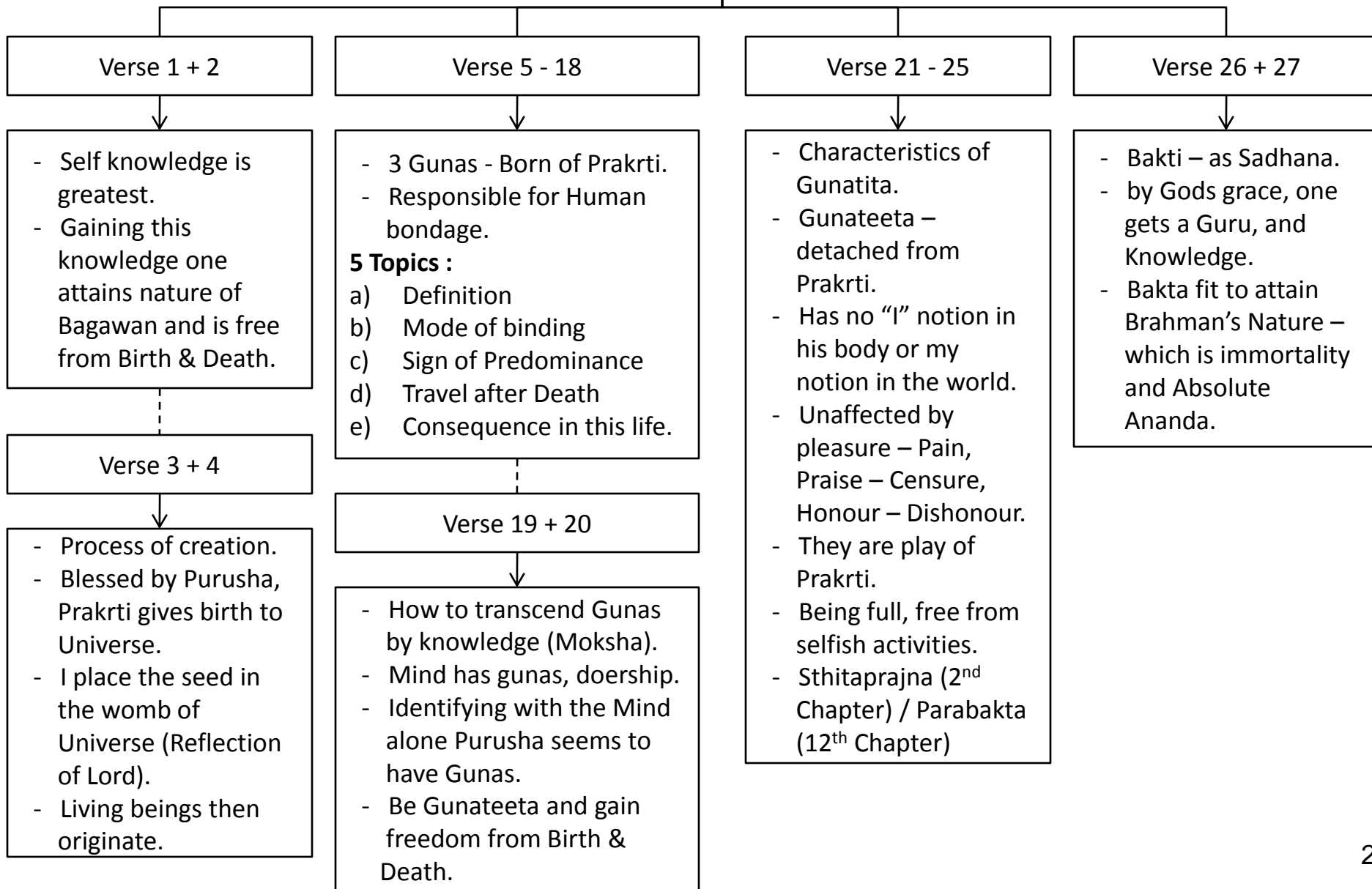
Chapter 14

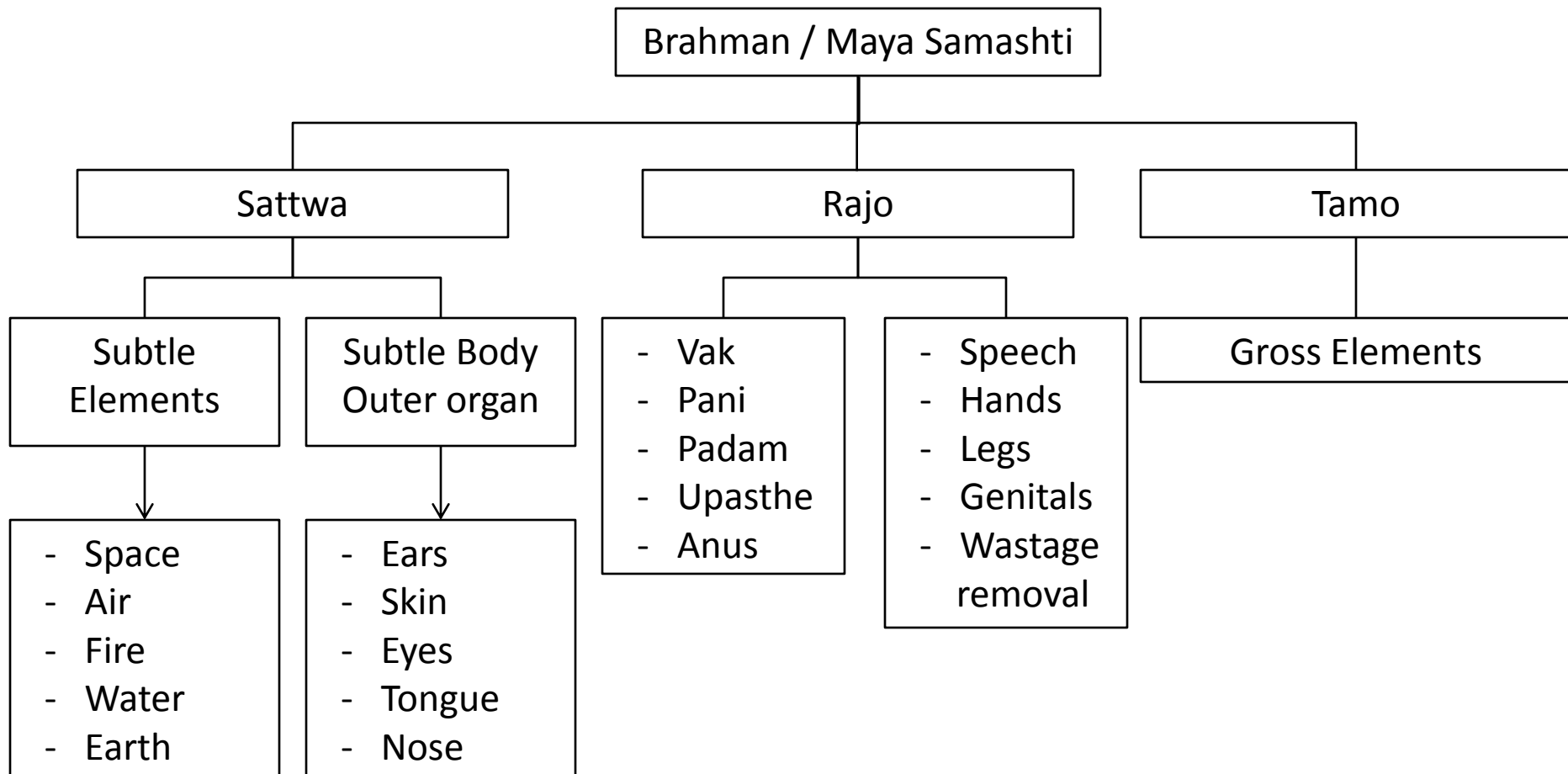
Gunatraya-Vibhaga Yoga

(The Three Qualities of Material Nature)

CHAPTER 14

Discrimination – Self and Prakrti – “3 Gunas”





Analysis of Gunas				
S. No.	Topic	Sattva	Rajas	Tamas
1.	Laksanam (Definition)	Prakasatmakam (Of the nature of brightness) (6)	Ragatmakam (Of the nature of delusion) (7)	Mohanatmakam (Of the nature of attachment) (8)
2.	Bandhanaprakara (Mode of Binding)	Jnanasanga (By causing attachment to knowledge) (6, 9)	Karmasanga (By causing attachment to activity) (7, 9)	Pramadasanga (By causing attachment to indifference) (8, 9)
3.	Lingam (Sign of predominance)	Jnanavrdhhi (Increase of knowledge) (11)	Karmavrdhhi (Increase of activity) (12)	Pramadavrdhhi (Increase of indifference) (13)
4.	Gati (Travel after death)	Urdhvagati (To higher Lokas) (14, 18)	Madhyamagati (To middle Lokas) (15, 18)	Adhogati (To lower Lokas) (16, 18)
5.	Phalam (Consequence in this life)	Punya & Jnanam (Punya and Knowledge) (16, 17)	Duhkham & Lobha (Sorrow and greed) (16, 17)	Ajnanam & Moha (Ignorance and delusion) (16, 17)

CHAPTER 15 – SUMMARY (20 Verses)

VERSE 1 - 2

Samsara Varnanam

- Universe is Ashvatta tree
- Samsara is Because of Mental Weaknesses of Human Being
- Solution: Gather inner strength Problem
- Not with Activity – Sanyasa or Grihasta
- Freedom from weak Mind = Moksha
- Transformation of Mind = Moksha
- Weak Mind – Cause of Bondage
- Strong Mind – Cause of Liberation

VERSE 3 - 6

- Brahman manifests as world – No world other than Br.
- Consciousness is Basic substance not matter
- Br. with different Names & forms = Creation – Space....
- No substance called Ornament – only Gold
- Don't Attribute substantiality to Ornament / World / furniture
- Wood / clay / Gold / Br – Substratum / Substance.
- Exists as Sat – inert Aspect
Exists as Chit– Conscious"
- Physical Body Manifests both Sat + Chit Aspect of Br.
- Heat - Manifests as Heat + Light in Metal
- as Heat in water.
- Minus consciousness I cant talk or can you wear.

VERSE 7 - 15

VERSE 16 - 18

Benefits

- Fulfillment

Manifest

- Kshara
- Visible to Sense organ
- Includes RC

Unmanifest

- Akshara Not Visible
- Space
- Includes RC

Beyond M + UM

- Original Consciousness
- Para Prakirti
- Not Located Anywhere

How to make mind

Strong?

4 Disciplines :

- Vairagyam
- Satguna
- Saranagathi
- Atma Vichara

Vairagyam	- Freedom from Addiction / Salvery of Senses – Tamasic & Rajasic Pursuits of life.
Tamasic Pursuits	- Adharmic / Unethical Activity – Give Up / Destroy them – leads to Downfall - Spiritually Develop satvic Addiction – Gita Class
Rajasic Pursuits	- Adharmic Materialistic Activities – Develop Satguna Chapter 13 – 8 – 12 / (Amanitvam....) / Nirmana Moha here
Saranagathi	- Change attitude in choiceless situations - They are for my spiritual Growth - Prayers Give a spiritual ladder
Brahma Prapti	- Only source of Mental Strength in creation - Br. is pure consciousness - objectifies everything - formless – All pervading entity. Unobjectifiable subject – intangible.

Chapter 16 - Summary

Verse 1 - 3

Daivi Sampat (Spiritual) – 18 Values

1. Fearlessness (1)
2. Purity (1, 3)
3. Scriptural study (1)
4. Charity (1)
5. Sense – control (1)
6. Worship of God (1)
7. Austerity (1)
8. Straightforwardness (1)
9. Non-violence, kindness to all, and absence of ill-will (2, 3)
10. Truthfulness (2)
11. Renunciation (2)
12. Calmness and patience (2, 3)
13. Absence of slander (2)
14. Absence of greed (2)
15. Gentleness (2)
16. Modesty (2, 3)
17. Steadfastness and absence of restlessness (2, 3)
18. Strength (3)

- Sattvic traits conducive to self knowledge.

Verse 4 - 21

Asuri Sampat (Materialistic) – 18 Values

1. Vanity (4, 10, 14, 15, 17, 18)
2. Arrogance (4, 10, 14, 15, 17, 18)
3. Pretension (4, 10, 17)
4. Anger (4, 12, 18)
5. Cruelty (4, 9)
6. Ignorance (4, 15)
7. Impurity (7)
8. Absence of religious discipline (7)
9. Absence of truthfulness (7)
10. Absence of faith in God (8, 18)
11. Endless desire for sense – pleasure (10, 11, 12, 16, 18)
12. Delusion (10, 15, 16)
13. False values (10, 16)
14. Worry (11)
15. Attachment (12)
16. Greed (12, 13, 14)
17. Egoism (18)
18. Slander (18)

Verse 22

- Avoid 3 traits and adopt daivi sampat and get qualifications for liberation.
- 3 Gateways to hell (21)
- Desire, Anger, Greed

Verse 23 + 24

- Scriptures guide to life.

- Rajasic and Tamasic traits.
- Obstacle to spiritual pursuit.
- Leads a person astray (19, 20)

Chapter 17

Sraddha Traya – Vibhaga Yoga

Summary

Verse 1

Arjunas Question

- Person worshipping with faith but without Sastric knowledge, is he Sattvic, Rajasic, Tamasic.

Verse 2 & 3

Bagavan's Answer

- Depends on his Nature.
- With Sastric knowledge, it is Satvic faith.

Verse 4

- Faith based on object of Worship (Sattva / Rajas / Tamas)

Verse 5 & 6

- Faith based on Nature of Worship. (Sattvic / Rajasic / Tamasic)

Verse 7 - 22

3 Types / based on 3 Gunas

Verse 23 - 27

- Significance of "Om Tat Sat".

Verse 28

Conclusion

- Without faith, all scriptural activities become fruitless.

- Food (8 – 10)
- Yajna (11 – 13)
- Tapas Based on Instrument (14 – 16)
- Tapas based on Guna (17 – 19)
- Danam (20 – 22)

Chapter 18

Moksa Sannyasa Yoga (Means of Liberation)

Summary

Verse 1 - 12

- Difference between Sannyasa + Tyaga.

Verse 13 - 17

Jnana Yoga

- 5 factors in all actions.
- Body, Prana, Mind, Sense organs, Ego + Presiding dieties.

Verse 18 - 40

3 Types of :

- 1) Jnanam – Knowledge
- 2) Karma – Action
- 3) Karta – Doer
- 4) Buddhi – Intellect
- 5) Drithi – will
- 6) Sukham – Happiness

Verse 41 - 49

Karma Yoga (Svadharna)

- Purified seeker who is detached and self controlled attains Moksa

Verse 50 - 55

Jnana Yoga
(Meditation)

- Being established in Brahman's Nature he becomes free from Desire.

Verse 56 - 62

Karma Yoga
(Devotion)

- Constantly remember Lord.

Verse 63 - 66

- Final Summary
- Be my devotee be my worshipper surrender to me and do your duty.

Verse 67 - 73

- Lords concluding remarks.

Verse 74 - 78

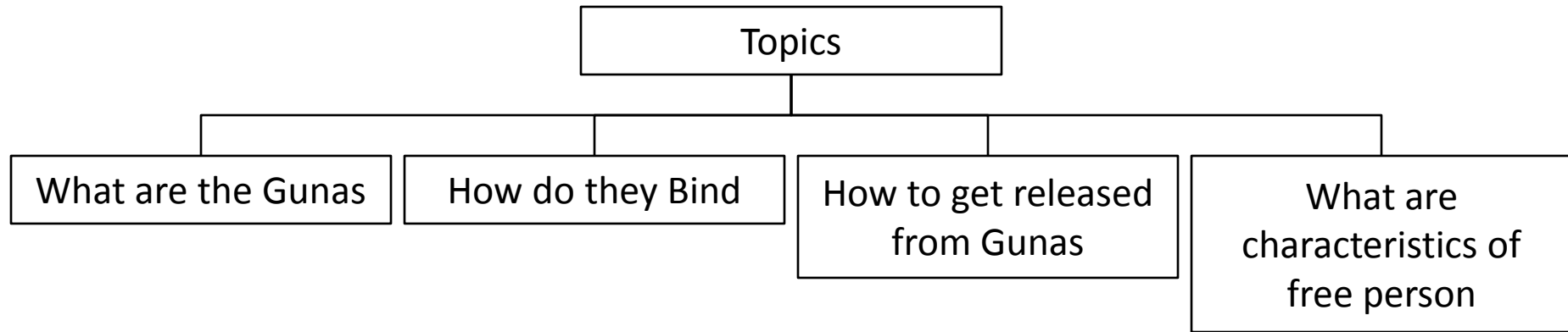
- Sanjayas Conclusion.

Organs of Perception :

The organs of action and perception							
Element	Aspect	Senses Organ	Deity	Faculty	Organ of action	Deity	Ability
1) Space	Sound	Ear	Space (Dig)	Hearing	Tongue	Fire (Agni)	Speech
2) Air	Touch	Skin	Air (Vayu)	Feeling	Hands	Indra	Grasping object
3) Fire	Form	Eye	Sun (Surya)	Seeing	Legs	Visnu	Locomotion
4) Water	Taste	Tongue	Water (Varuna)	Tasting	Genitals	Prajapati	Procreation
5) Earth	Smell	Nose	Asvini Kumaras	Smelling	Anus	Death (Yama)	Eliminating waste

Introduction :

- Any creation is due to connection between Ksetra and Ksetrajna.
- Together they are cause of creation not independent Prakirti as proposed by Sankhya.
- Avidya is cause of bondage (Seeing the apparent connection of Purusa to the Prakrti).



Seed Verse :

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ; attachment to the qualities is the cause of his birth in good and evil wombs.
[Chapter 13 – Verse 22]

- Spirit functioning through matter brings forth the individual who lives his experiences in the world.
- One truth expresses in all the bodies.
- Why there is variety in the world?
- Plant – Animal – Human.

- Purusa seated in matter experiences Gunas born of matter.

Example :

- Ganges water looks different according to shape and colour of bottle.
- Colour gets superimposed upon the contents – we experience blue, yellow, red water...
- One eternal spirit functions in different individual bodies made of different portion of 3 Gunas.
- Psychological being – Reflected Consciousness – Ahankara is under influence of 3 Gunas.

Sattva	Unactivity
Rajas	Activity
Tamas	Inactivity - inertia

- We must diagnose our Gunas subjectively and learn to become detached from them.
- Knowledge of this chapter reveals the inner secrets of the Dynamic Mind.
- Important chapter for all seekers.

CHAPTER 14 – VERSE 1

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४.१ ॥

The Blessed Lord Said : I will again declare (to you) that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection after this life.

Verse 1 :

Bagawan Says :

- I will give supreme knowledge which will release you from this body.
- Brahma – Vidya – is most sacred knowledge because it gives Moksha Purushartha.

Para Jnanam	Apara Jnanam
<ul style="list-style-type: none">- End in itself.- Truth of Everything.- Knowledge of whole and knowing it, nothing remains to be known in terms of realities.	<ul style="list-style-type: none">- Endless – Chemistry, physics....

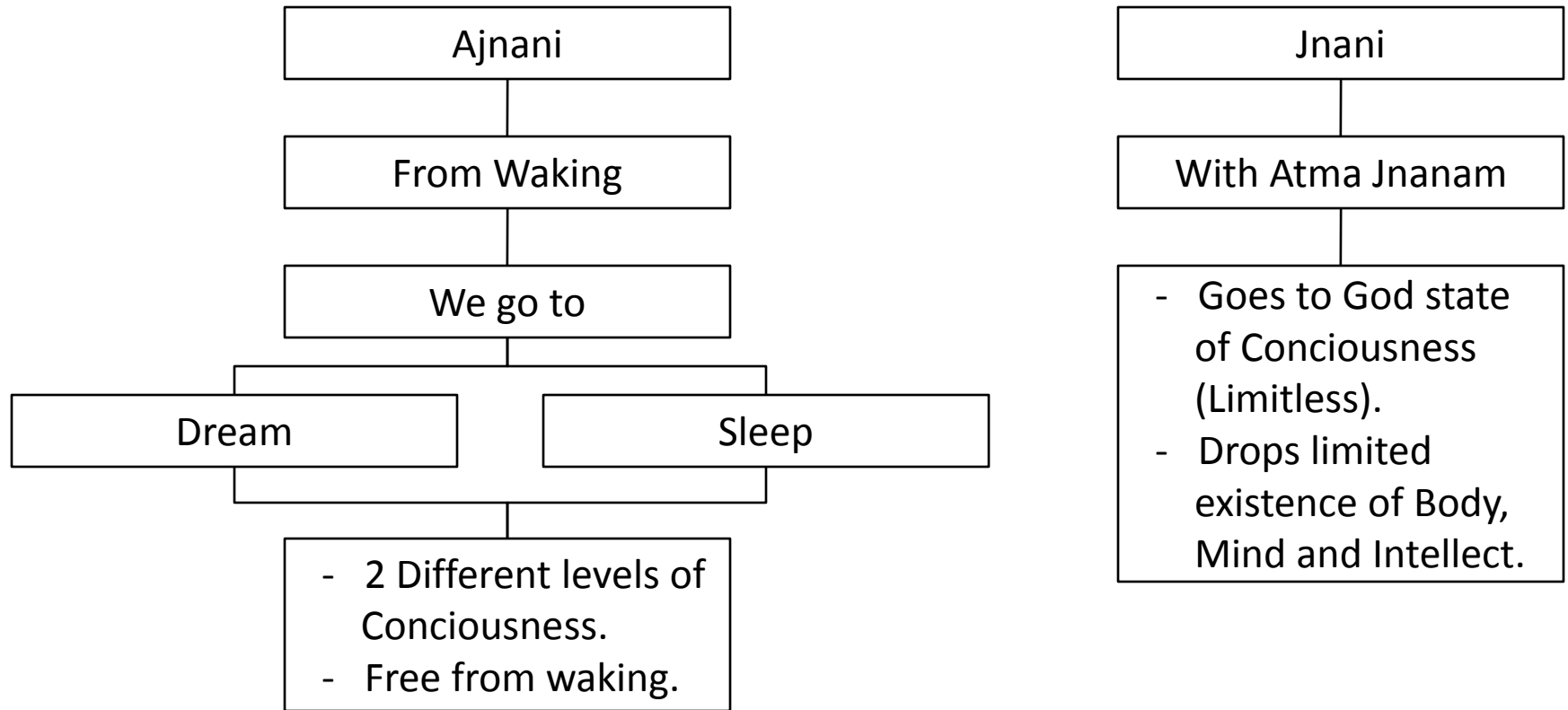
- One is released from the bondage of Body, which is due to ignorance, and the desires which are cause of all actions.
- One is released from Avidya, Kama, Karma.
- Moksha is always an accomplished fact. Muni – Manana Silavan recognises this and becomes free.
- Muni = Manana Silavan – Man of contemplation and reflection.
- False values of life end only with Atma Jnanam.

CHAPTER 14 – VERSE 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४.२ ॥

They who, having refuge in this “Knowledge” have attained to My Being, are neither born at the time of creation, nor are they disturbed at the time of dissolution.

Verse 2 :



- **Main theme of Chapter 14 :**
 - What keeps us in bondage to Body / Mind / Intellect? Lower plane of Matter identification? Ego – Sense?
 - “3 Gunas”.
- In God Consciousness state, there is neither creation, nor dissolution.
- Creation is a trick of the mind. It consists in projecting a world of creation, thought by thought and feeling conditioned by ones own imaginations.

- In what way the Marriage between the knower of the field and the field takes place and breeds endless sorrows is explained in his chapter.

a) Jnanam Upasritya :

- Pursuing this Atma Jnanam.

b) Mama Sadharmyam Agatah :

- One realises Atma is non-separate from Ishvara. We don't get Aishvaryas of Bagavan.
- Munis recognise that their own nature and Bagavans Nature / Svarupam is Satyam, Jnanam, Anantam Brahma.

c) Sarge Api Na Upajayante :

- For Jivas who have recognised their identity with Ishvara, they do not come into being at time of creation. They remains as Brahman.

d) Pralaye Na Vyathanti Cha :

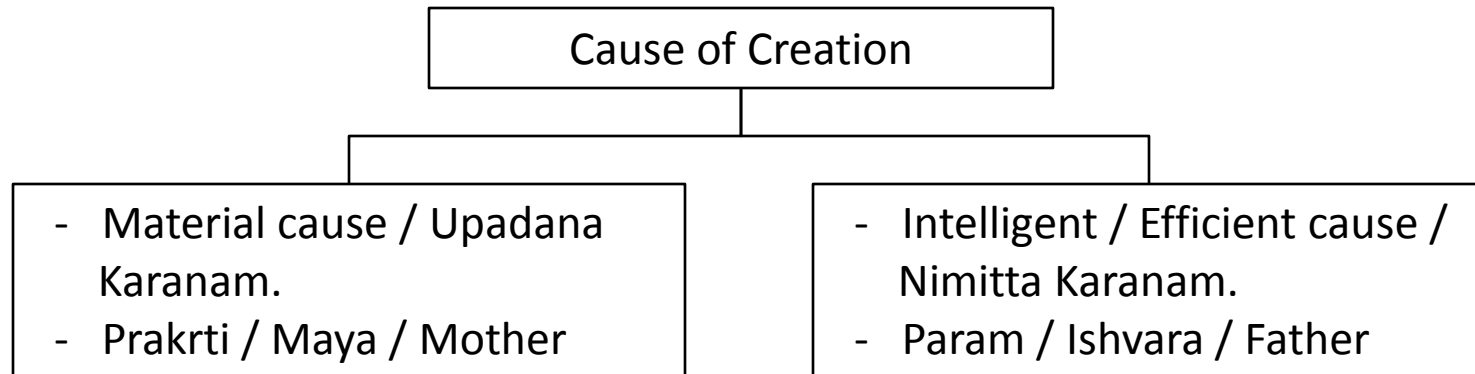
- Not destroyed during dissolution. Jivas do not exist as individuals.
- In creation, unmanifest beings come to manifest – except the sages who have gained Moksa.
- Creation resolves into them... it is not an event in time.
- In first 2 verses, Lord praises Atma Jnanam.
- What is the Cause of all creations?

CHAPTER 14 – VERSE 3

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत ॥ १४.३ ॥

**My womb is the great Brahma (Mula Prakrti) ; in that I place the germ ;
from which, O Bharata, is the birth of all beings.**

Verse 3 :



- Maya has no independent being.
- Prakrti, cause of Sthula, Sukshma Shariram.

a)

Mahat	Brahma
- Cause from which everything has come.	- Because of which everything grows and sustained.

b) Aham Garbham Dadhami :

- Impregnation means lending existence and Conciousness to Prakrti. So that it has capacity to create.
- Then Maya becomes Jagat Karanam.
- Desiring “So Kamayata”, “Tat – Aikshata” – Seeing is the impregnation.

Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किं च ।
तत्सृष्ट्वा तदेवानु प्राविशत् ।
तदनुप्रविश्य सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किं च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥

*So'kāmayat, bahu syām prajāyeyeti, sa tapo'tapyata,
sa tapas-taptvā, idam sarvam-asrjata yadidaṁ kiṁ ca,
tat-sṛṣṭvā tadevā-nuprāviśat,
tadevā-nupraviśya sacca-tyaccā-bhavat,
niruktaṁ cāni-rukataṁ ca, nilayanam cāni-layanam ca,
vijñānam cāvi-jñānam ca,
satyaṁ cānṛtaṁ ca satyam-abhavat,
yadidaṁ kiṁ ca, tat-satyam-ityā cakṣate,
tadapy-eṣa śloko bhavati.*

He desired, "I shall become many and be born. He performed Tapas, Having performed Tapas, He created all this whatever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vedik verse." [II – VI – 3]

Chandogya Upanishad :

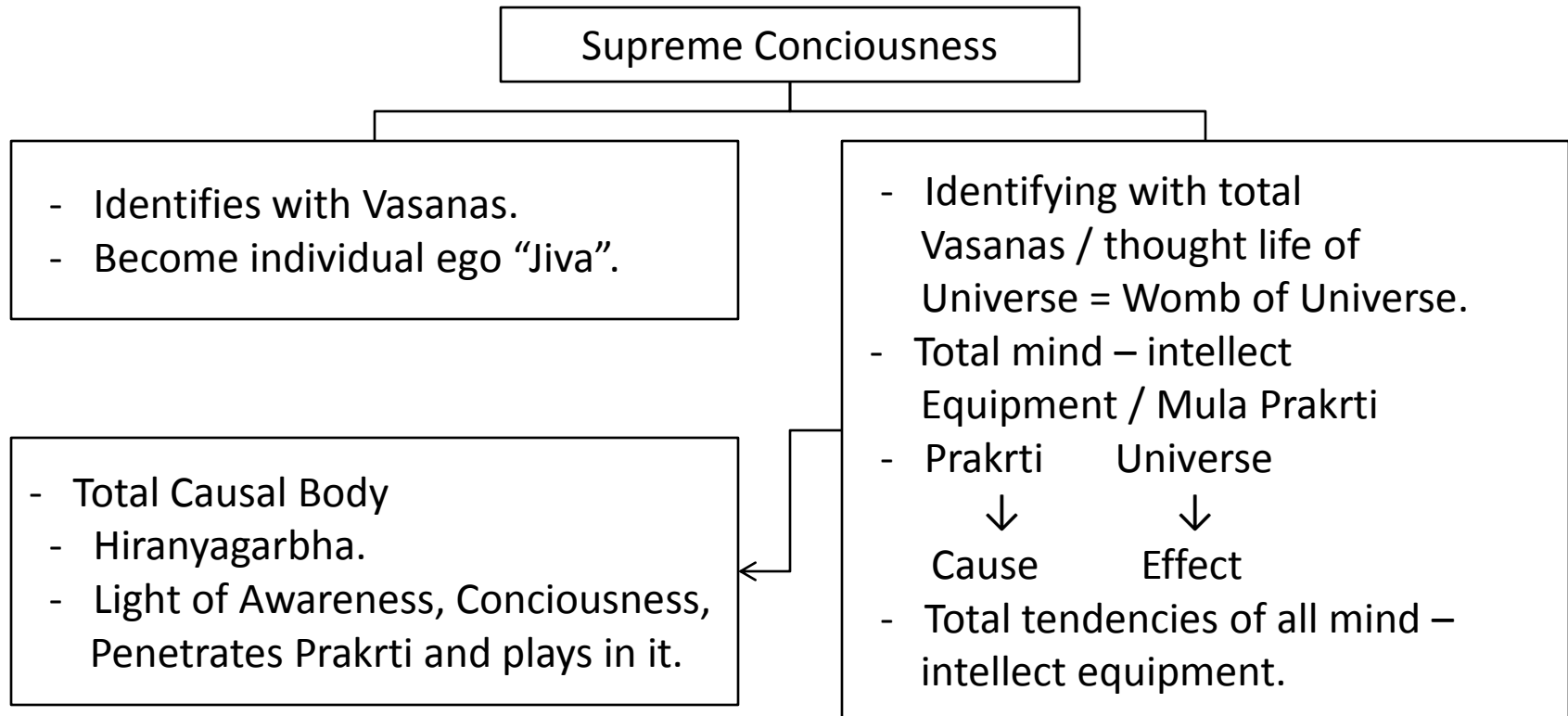
तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

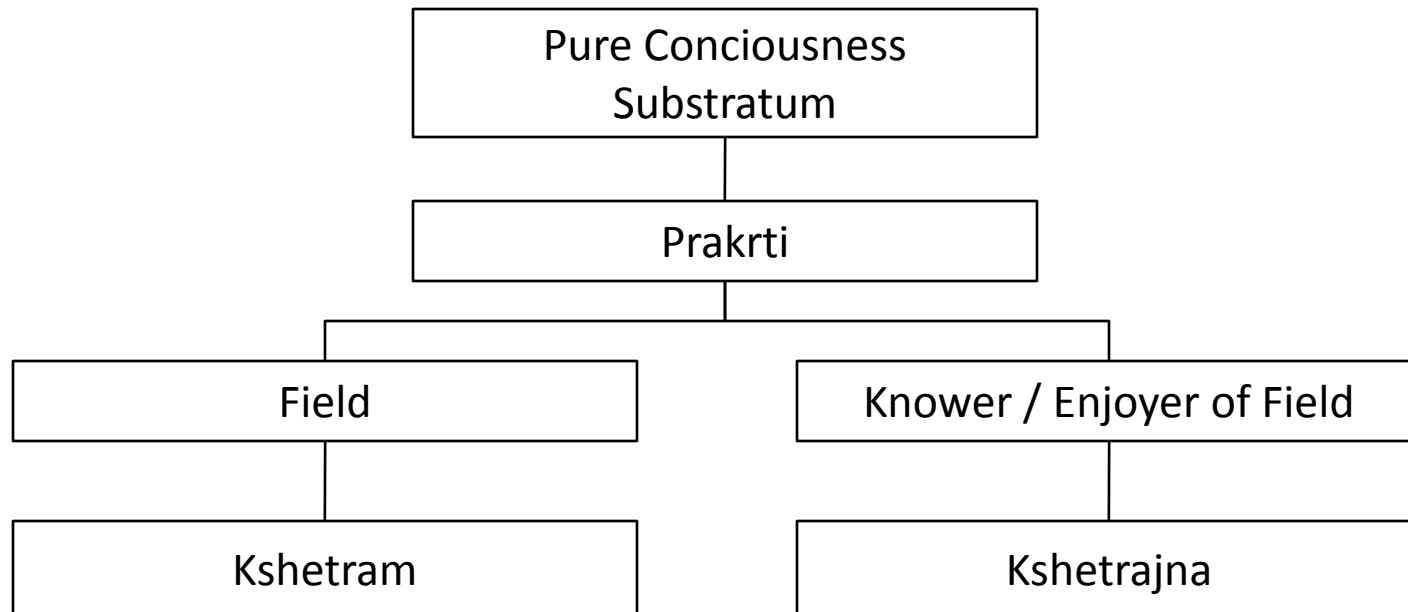
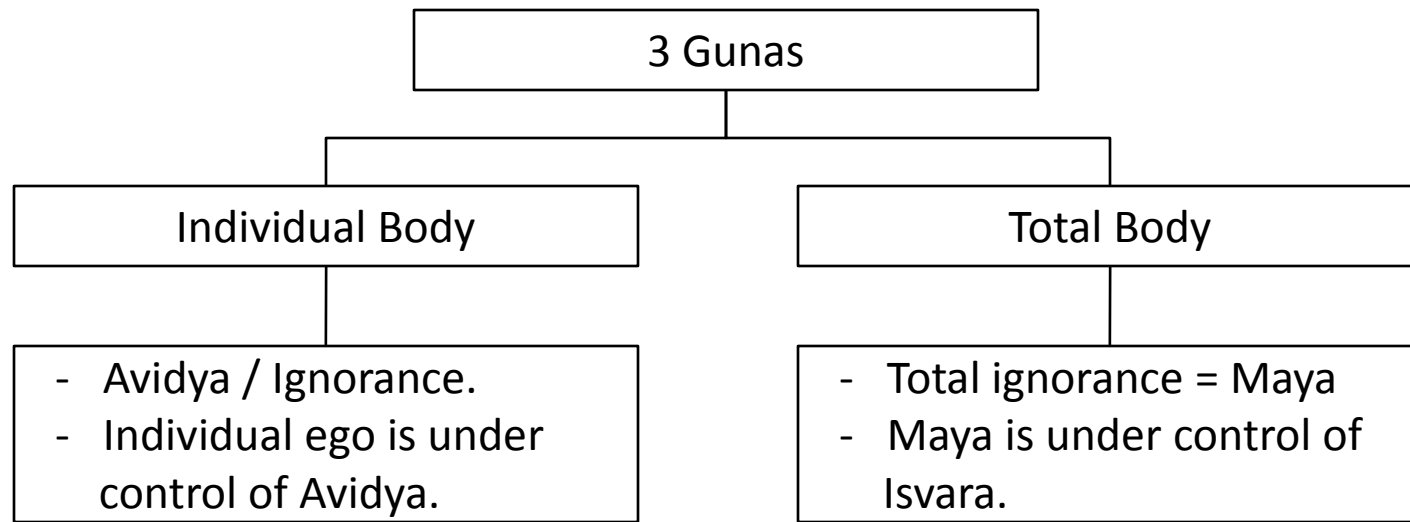
That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

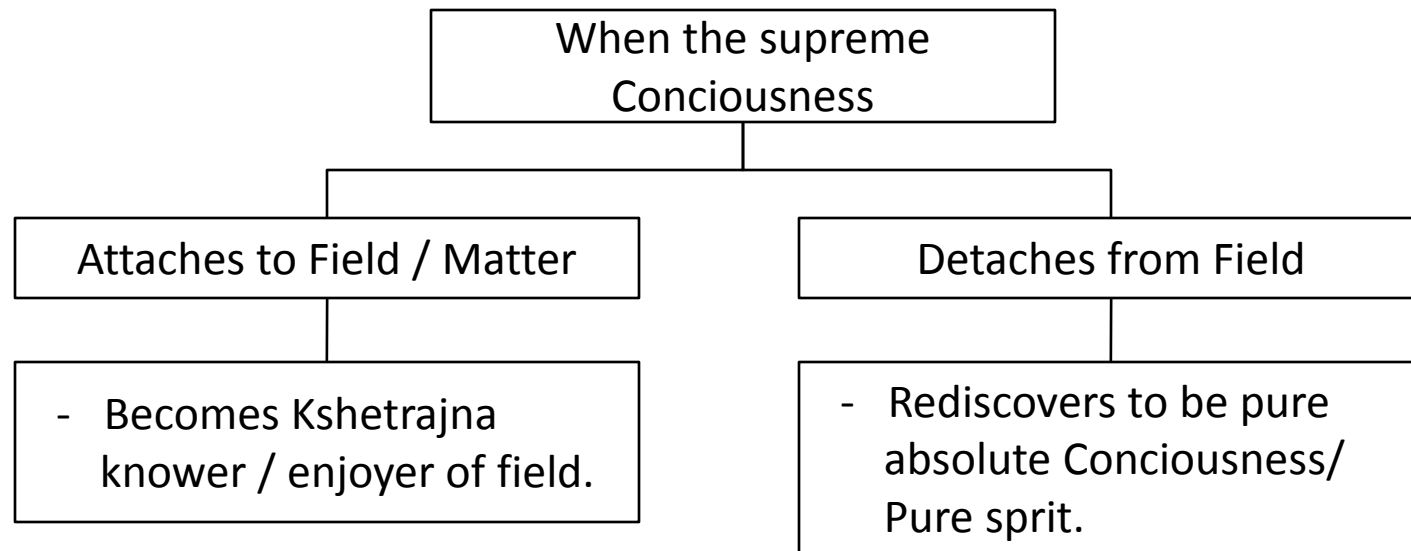
c) Tatah Sambhava Sarvabutanam :

- All bodies arise from Prakrti Parameshwaras power is Maya and hence entire creation is Parameswara from the Supreme Consciousness.



- World of Vasanas / Ideas / thoughts.
- Controlled by / Directed by 3 Gunas (Sattva + Rajas + Tamas = Maya = Cause of Universe).





- What is Relationship between Spirit and Matter?

CHAPTER 14 – VERSE 4

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४.४ ॥

**Whatever forms are produced, O Kaunteya, in all the wombs
whatsoever, the great Brahma (Mula Prakrti) is their womb, and I the
seed-giving Father.**

Verse 4 :

a) Murtayah :

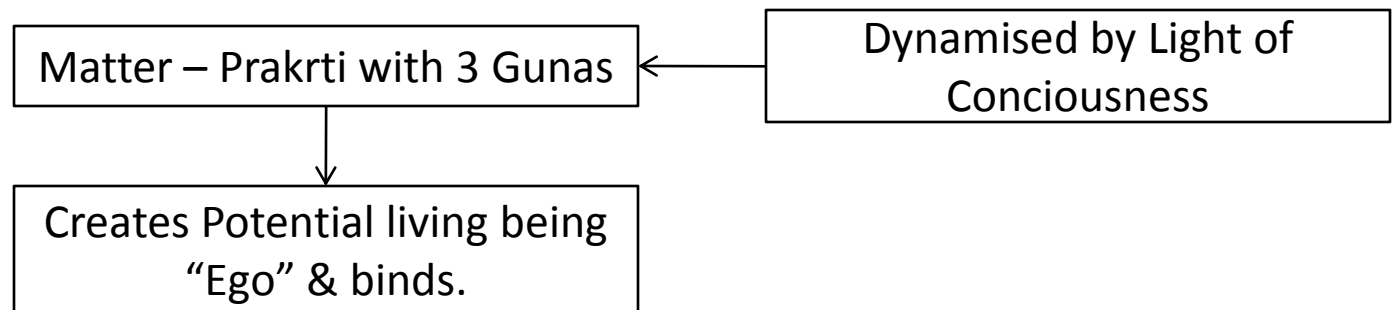
- Various forms, wombs which are subject to growth.
[Gods, Manes, Human beings, Animals]

b) Mahadyoni :

- Original cause is Brahman, Mahat, biggest.

c) Aham Bijapradah Pita :

- Lord impregnates Maya and makes it create everything.
- Maya with Atma – has Omniscience, Sarvajnatva, Omnipotence, Sarvasaktimatva.
- Bijaprada = Giver of Seed.
- Matter particle is womb.



- A field in itself has no existence without the knower of the field vitalising it. [steam engine minus steam has no ability].
- 3 Gunas bind the spirit within matter and create the ego sense in us.

CHAPTER 14 – VERSE 5

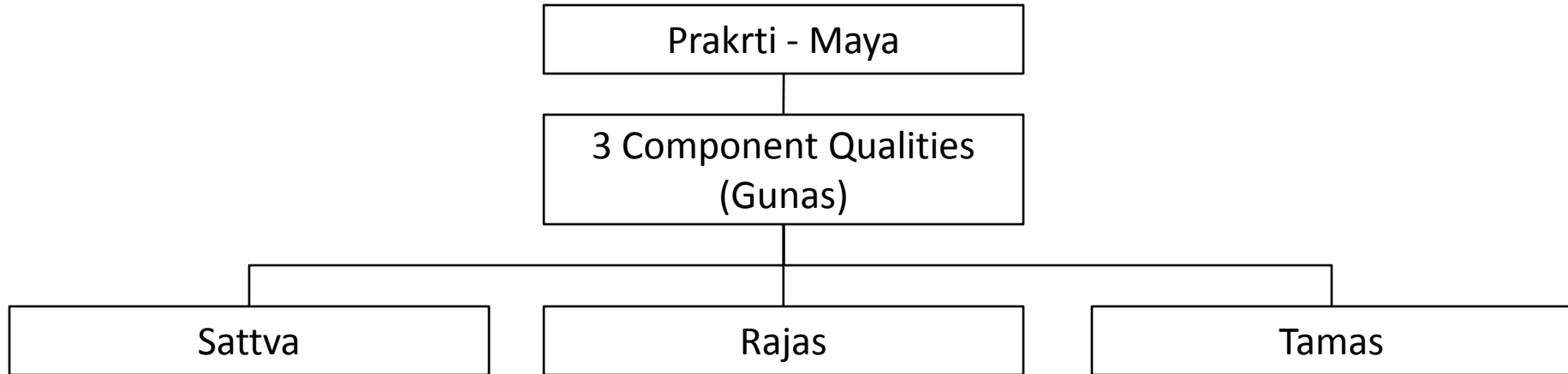
सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४.५ ॥

Purity, passion, and inertia – these qualities (Gunas), O! Mighty-armed, born of “Prakrti” bind, the Indestructible, Embodied one fast in the body.

Verse 5 :

a) What are Gunas?

- Phenomena experienced in Prakrti.



Guna :

- Not attribute which can be perceived and qualify a substance. (Big, Small, Green, Blue).
- Not different from Maya, the one who has Gunas (Nature – Svarupa of Maya).
- Exist in cause of creation and their expressions manifests in creation.

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Light- Experience of Sukha- Gaining Knowledge- Luminosity, Purity	<ul style="list-style-type: none">- Red- Desire- Anger	<ul style="list-style-type: none">- Dark- Dullness- Delusion.

b) Nibadnanti – iva :

- Seemingly bind.
- How do you get released from Guna?
- By knowing I am Nirguna.
- Where do they Bind?

In the Body.

- Whom do they Bind?

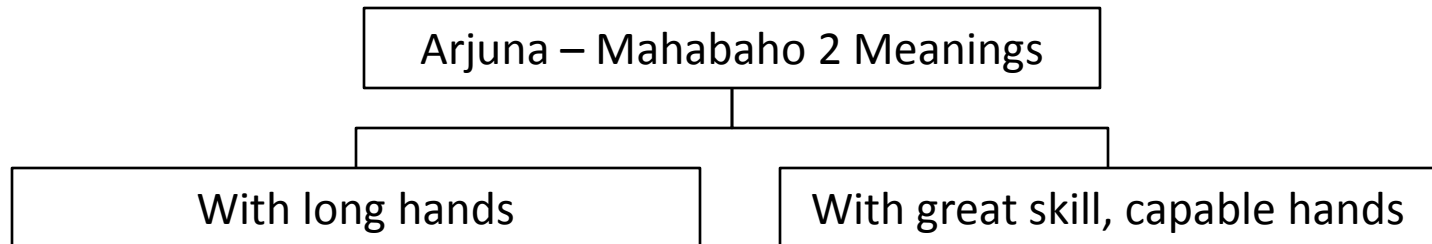
Dehinam, who indwells in the Body, who does not undergo change – Avayayam.

One who does not die – who is always in the same form.

- Why Bondage is seeming?

Because Bondage is only due to ignorance.

- When the person does not know these are Gunas, the expressions of Prakrti, do they bind him.
- They do not belong to him, Kshetrajna, but to Kshetram – Prakrti.



- Atma
 - Beginningless (Anaditvat)
 - Without Guna (Nirgunatvat)
 - Infinite (Not time bound)
- Infinite Atma becomes time bound because of Avidya – ignorance.
- Maya is capable of making what cannot be made.
- Guna is one but expressions different.
- All gems but one is Sapphire, Emerald, Rudy.
- Gunas are 3 different influences under which human mind functions.
- Guna – Rope in which spiritual beauty is tied down to inert insentient matter.
- Gunas are born of matter, produced by Nature, Prakrti and deludes the indwelling self.
- Gunas seemingly chain the spirit to matter to the cycle of birth and death, a stream of constant change and pain.
- Spirit is not contaminated by dream projections of a delusory world of matter.
- Delusory experiences continue till gunas bind spirit to matter and entangle matter.
- Delusions are maintained in each of us by the play of Gunas by Anoyonya Adhyasa – Mutual transference between Prakirti and Purusha.

CHAPTER 14 – VERSE 6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४.६ ॥

Of these, Sattva which because of its stainlessness, is luminous and healthy, (unobstructive). It binds by (creating) attachment to happiness and attachment to 'knowledge', O sinless one.

Verse 6 :

- How does Satwa express and Bind? Through pleasure and knowledge.

a) Tatra :

- Among 3 qualities.

b) Anamayam :

- Satwa is without affliction.

c) Nirmalatvat :

- Because it is free from impurity.

d) Prakasaka :

- This mental climate is Bright and can reflect Consciousness clearly.
- It endows you with clear knowledge, without confusion.

e) Sukham :

- It is an expression of Sattva – cheerfulness, pleasure.

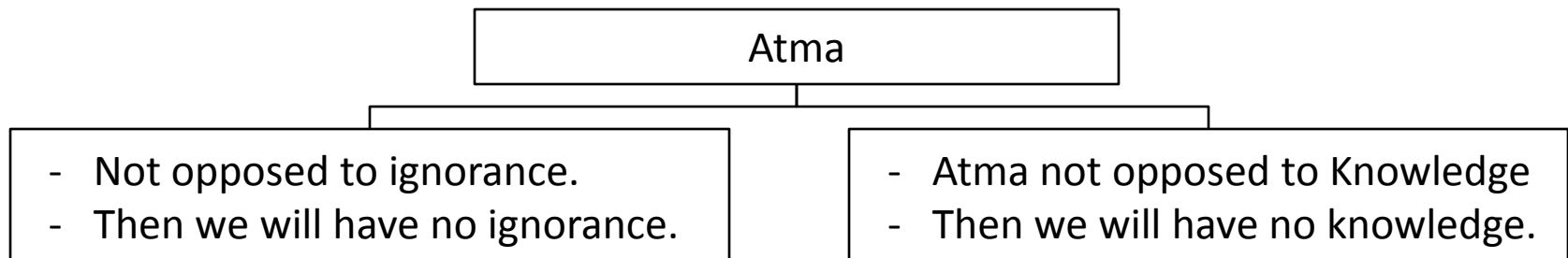
How Sattva binds?

- Person says “I am Sukhi, Happy”.
- Happiness is Vritti in Antahkarana, time bound.
- Happiness is object of experience in the mind.
- Happiness belongs to Atma, my Svarupam but is reflected in the pure mind.

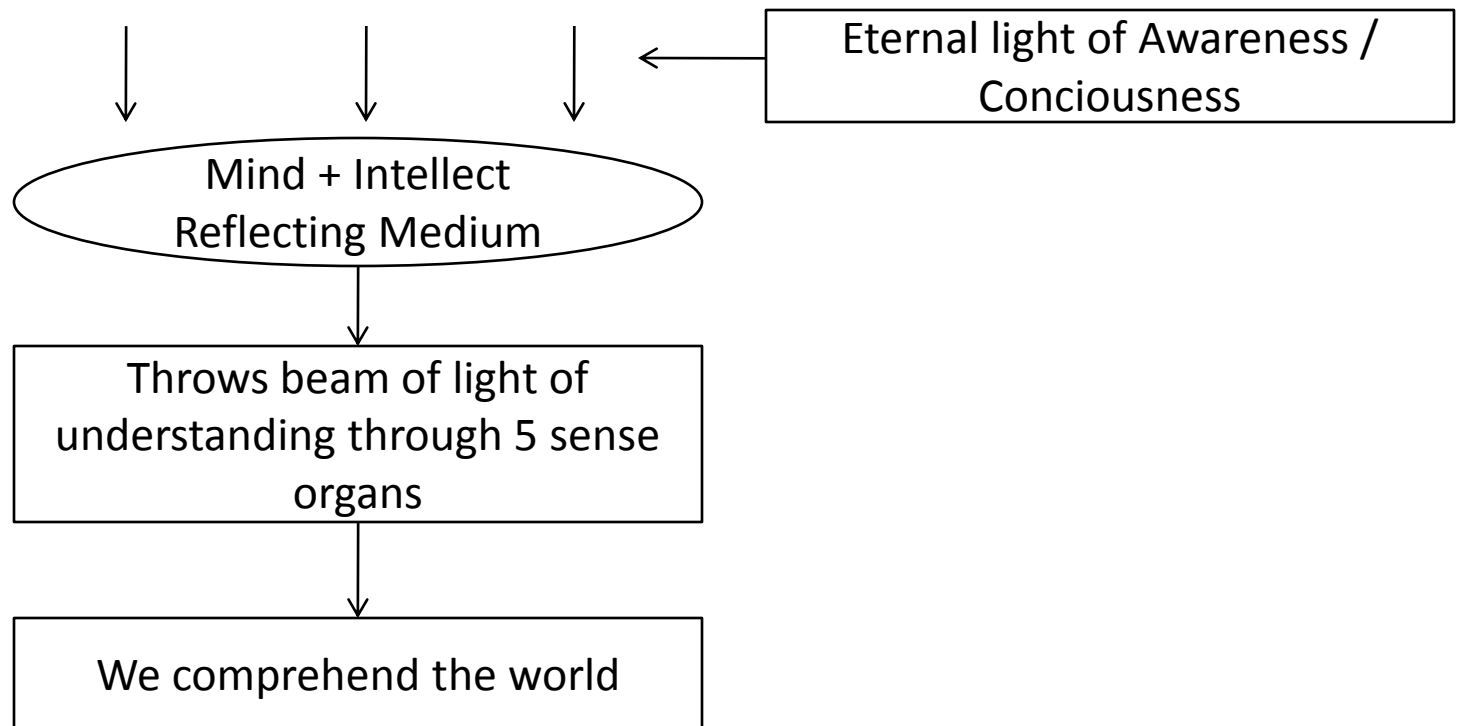
- I have happiness because of Big House, Money, Relations is Avidya – ignorance – Mis-conception.
- What is cause of Unhappiness?
- When Sattva is predominant, I mistake myself as Karta, Pramata, Bokta (An Agent).
- Karta – Bokta is the mind with reflection of Chaitanyam – Ahankara.

f) Jnana – Sangena Badnati :

- Sattva binds person through knowledge. Person happy because of some knowledge or inference – hence Vritti Jnanam is also bondage.
- Limited Knowledge binds the Pramata.
- Knowledge is property of the mind, not Atma.
- Nature of Atma is pure Consciousness and has no ignorance of anything.
- Pure knowledge is limitless.
- Knowledge of object is Limited.
- Atma is Sukha Svarupa, without Vritti.
- “I am Happy”, my essential Nature.
- “I have become happy” is bondage.



- Knowledge and ignorance are attributes of the mind with Vritti.
- Gunas can't be defined directly but with description of a mind under influence of each Guna.
- Consciousness, the all pervading principle of awareness, expressed as the self in each one of us, does not directly comprehend any object or idea outside but with help of mind instrument.



CHAPTER 14 – VERSE 7

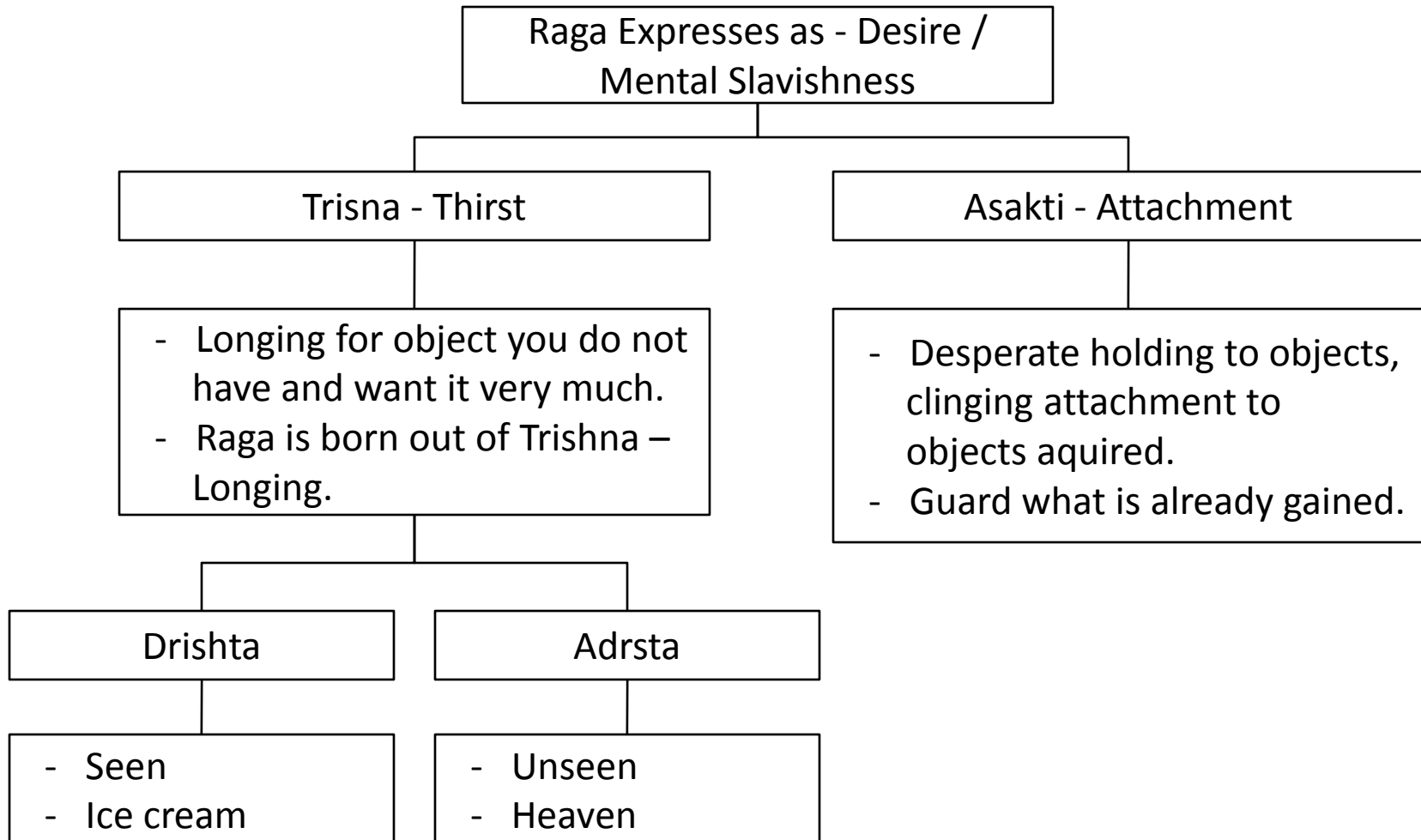
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४.७ ॥

Know thou “Rajas” (to be) of the nature of passion, the source of thirst and attachment ; it binds fast, O Kaunteya, the embodied one, by attachment to action.

Verse 7 :

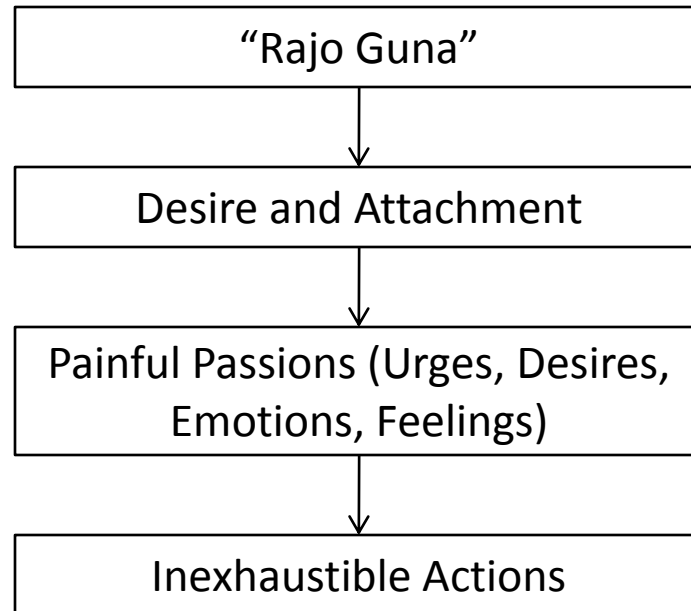
How does Rajas express and Bind?

- Rajas is in the form of Raga.
- Raga is like a dye which sticks to the cloth / hair.
- It does not leave easily.



How Rajas binds?

- Nibadhnati – Deeply entrenched bondage, leads to Karma.
- With Trsna and Asakti, you have to do actions – both proper & improper.
- Through Karma, Rajas binds a person.
- Because of Karma, there is Punya and Papam, Birth & Death.
- “Raga” is purely a mental disposition but gets superimposed on self by ignorance.



- Self is not an Agent – Karta – Actor.
- Rajo Guna makes it act with the idea “ I am the Doer”.

CHAPTER 14 – VERSE 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्रामिस्तन्निबध्नाति भारत ॥ १४.८ ॥

But, know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep.

Verse 8 :

How does Tamas express and bind?

a) Ajanana Viddi :

- Tamas is born of ignorance.

Tula Avidya	Self Ignorance / Mula Avidya of Atma
<ul style="list-style-type: none">- What is to be done, not done.- Discrimination between Right and Wrong.- Dharma – Adharma Viveka is Lacking.- Rajasic, wants to pursue success. Has better idea of Right and wrong.	<ul style="list-style-type: none">- Common to all, where one is predominantly Sattvic or Rajasic or Tamasic.

b) Mohanam Sarva Dehinam :

- Not able to use intellect.
- Hence Delusion, Moha is there for all.
- Value structures and priorities confused and distorted.
- How it binds?

c) Pramada :

- Incapacity to do what one knows is to be done.

d) Alasya :

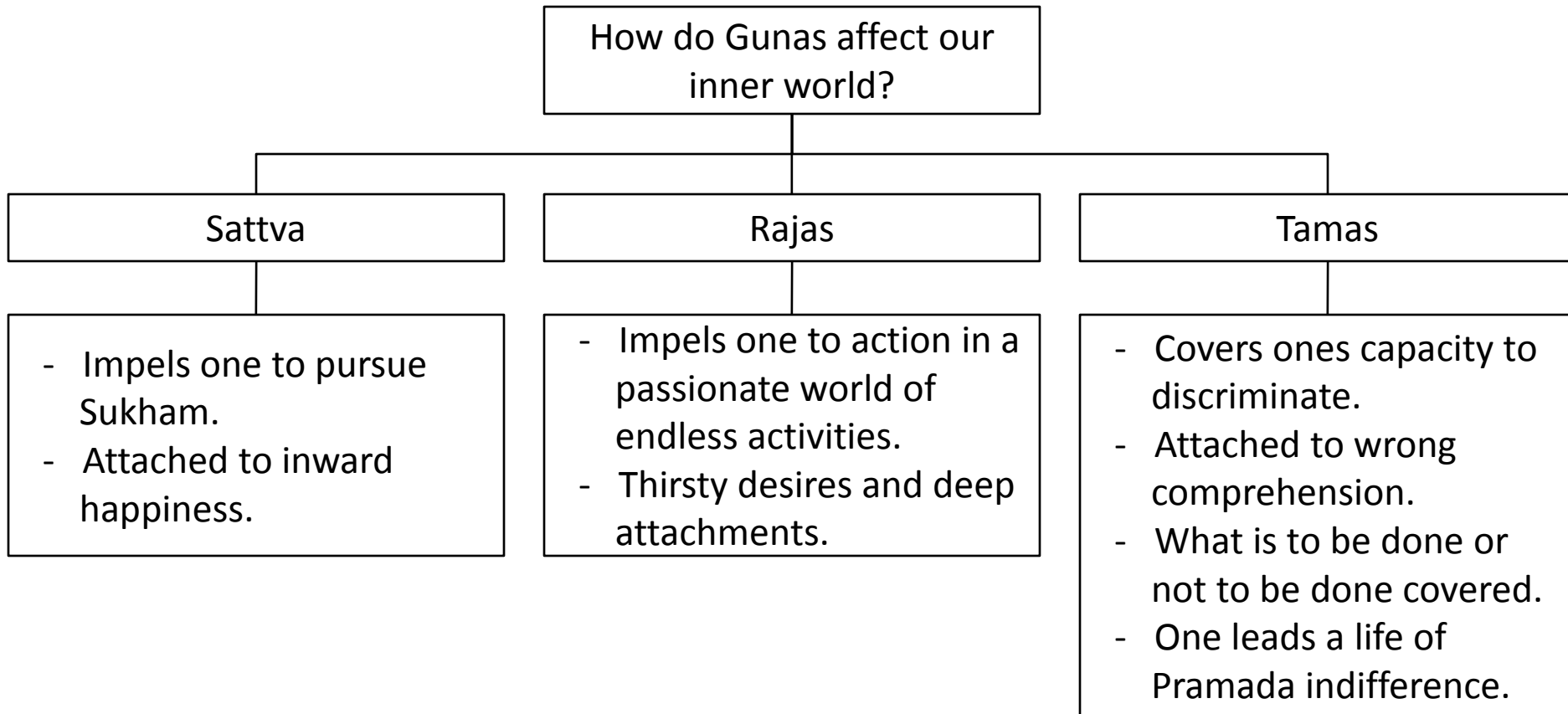
- Will not mend torn shirt.
- Apathy
- Slothfulness
- Sleep
- No Consistency of purpose, brilliance of thought, tenderness of emotion.
- All 3 Gunas pollute the inner tranquility.

CHAPTER 14 – VERSE 9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४.९ ॥

Sattva attaches to happiness, Rajas to action, Bharata, while Tamas, verily, shrouding knowledge, attaches to heedlessness.

Verse 9 :



CHAPTER 14 – VERSE 10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४.१० ॥

Now Sattva rises (prevails), O Bharata, having overpowered Rajas and inertia (Tamas) ; now Rajas, having overpowered Sattva and inertia (Tamas) ; and Tamas (inertia), having overpowered Sattva and Rajas.

Verse 10 :

- When do the Gunas produce the above effects?
- One Guna becomes predominant over other two and its own product manifests at any point of time.

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Cheerfulness- Knowledge- Sama- Dama- Values	<ul style="list-style-type: none">- Desire	<ul style="list-style-type: none">- Dullness- Apathy- Sleep.

- From these effects, we infer which Gunas are dominant.
- How do we know which Guna is predominant/ What are the symptoms?

CHAPTER 14 – VERSE 11

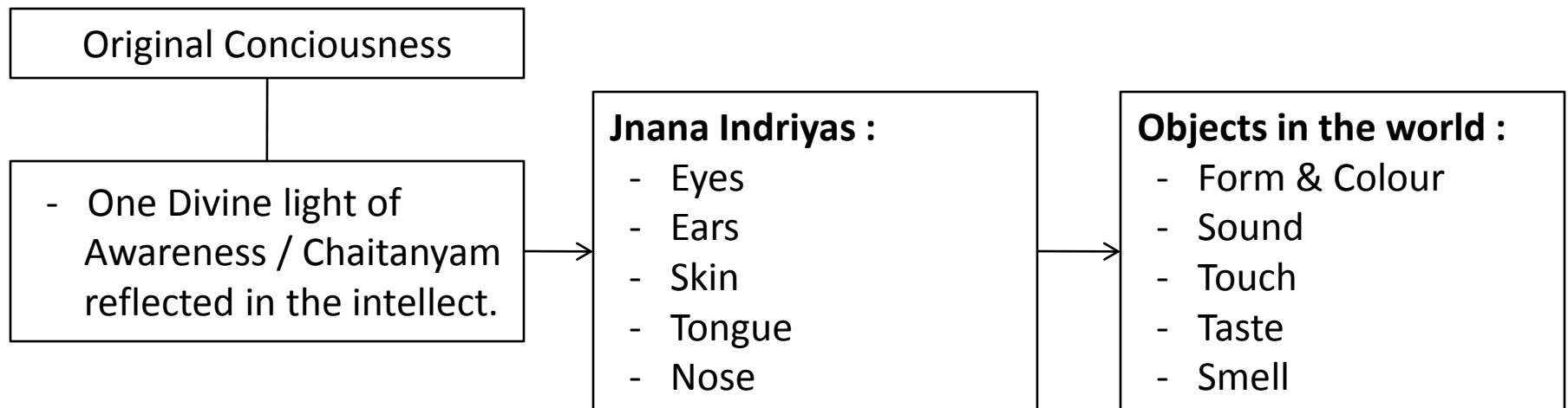
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४.११ ॥

When, through every gate (sense) in this body, the light-of-intelligence shines, then it may be known that ‘Sattva’ is predominant.

Verse 11 :

Sattva Predominance :

- Sarva dvareshu – means gates of knowledge – Jnana – Indriyam – Eyes, Ears, Skin, Tongue, Nose.
- A particular Vritti rises in all the Sense organs – thought the light of Awareness / intelligence.
- Because of Alertness and concentration knowledge is born.



- If Rajas and Tamas predominate, knowledge is obstructed.
- Sattva predominance means our capacity to observe, analyse, understand, become aware of the world outside and judge it rightly.

CHAPTER 14 – VERSE 12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४.१२ ॥

**Greed, activity, undertaking of actions, restlessness longing-these
arise when Rajas is predominant, O best in the Bharata family.**

Verse 12 :

Effects of Rajas Predominance :

a) Lobha (Greed) :

- Selfish desire to have things belonging to others.
- Miserliness with reference to ones own wealth.
- You justify it also.
- Extreme egoism to fulfill egocentre.

b) Pravritti :

- Fidgeting, Nailbiting, Meaningless activity.
- Restlessness – giving vent to Joy, attachment.
- Oscillation of mind.

c) Karmanam Aramba :

- Initiating new activities.
- Activity should be at right time.
- Tamas – Rest should be at right time. Should not become predominant at wrong time.

d) Absence of Sama – Tranquility :

- Mental restlessness, creative restlessness as opposed to physical restlessness.

e) Sprha :

- Longing for an object.

CHAPTER 14 – VERSE 13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४.१३ ॥

**Darkness, inertness, heedlessness and delusion – these arise when
Tamas is predominant, O descendant of Kuru.**

Verse 13 :

Tamas Predominance :

a) Aprakasha :

- Absence of Alertness, Discrimination.

b) Pramada :

- Total indifference.

c) Apravrtti :

- No activity.
- Experience Tamas when you try to get up in the morning.

d) Moha :

- Delusion born when Tamas predominates for long time.
- Mind incapable of thinking or comes to wrong conclusions.
- Theory of Karma is used to justify inertia.

Example : Ravana

- Gunas affect present embodiment and also will determine future lives after death.
- Death is divorce of subtle body from its physical structure.
- Death is destiny of the body in me and not tragedy of my ever existing personality.
- My thoughts determine my movement.

- Resultant of positive and negative thoughts entertained, actions done, motives and intentions encouraged determine the thought texture during death.
- Predominant Guna during death determines direction of our next birth.
- What is the Gathi – path after Death from different Gunas?

CHAPTER 14 – VERSE 14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४.१४ ॥

If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds of the “knowers of the Highest”.

Verse 14 :

Brahma Loka – Sattvic pure thoughts :

a) Dehabrt :

- “Jiva” one who obtains in this body.

b) Yada Pralayam Yati, Sattve Pravrdhe :

- When person dies with Sattva – being predominant.

c) Amalan Lokan :

- Gains the Heaven (No pain).
- Gods like Indra who know the truth of this whole creation.
- Every moment thought is an extention of the previous moment. The direction in which thoughts will take flight is determined by the type of training it had acquired during present life.

Brahma Loka :

- Realm of creator, spotless region of the knowers of the highest, abundant Joy, Supremely happy, extremely creative, more self concious.

CHAPTER 14 – VERSE 15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४.१५ ॥

**Meeting death in Rajas, he is born among those attached to action ;
and dying in Tamas, he is born in the womb of the senseless.**

Verse 15 :

- Rajasic – Born Karmic again.
- Tamasic – Born in wombs without discrimination. (Animal + Plant Kingdom).

a) Karma Sangisu Jayate :

- Rajas predominant will be Rajasic again, born to do Karma.

b) Tamasic :

- Steepped in delusion like animals.
- Lack self-consciousness.
- Dog has no greed, hoarding of food because of lack of self Consciousness.
- Human accumulate wealth for great grandchildren due to Rajas.
- Whole process of growth is to make Sattwa predominant and then to become Gunateeta and get liberation by knowing very clearly that one is not bound by Gunas.
- Mind will seek & discover a field to exhaust its existing tendencies.
- What is the result of Gunas – summary of verse 16.

CHAPTER 14 – VERSE 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥ १४.१६ ॥

The fruit of good action, they say, is Sattvic and pure ; verily, the fruit of Rajas is pain, and the fruit of Tamas is ignorance.

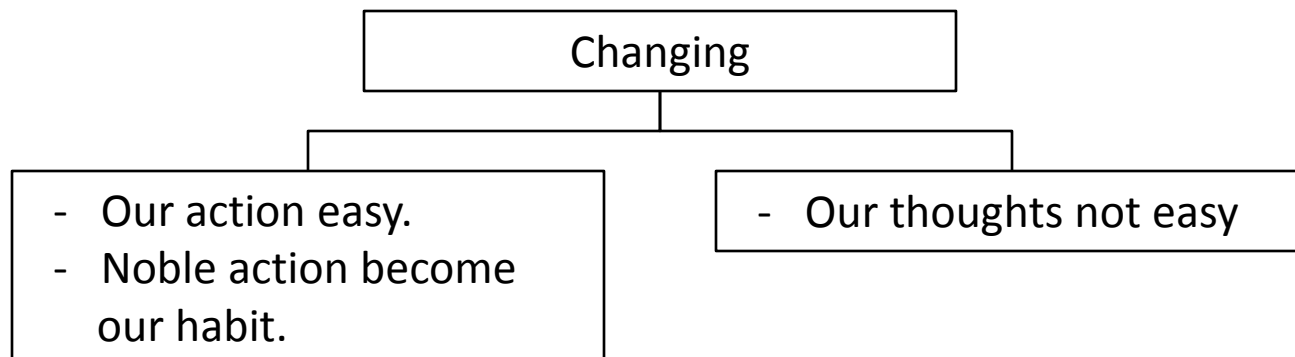
Verse 16 :

Result of Sattwas Guna :

- Pure, Nirmala, devoid of stress.
- Done Vihita Karma, Kamya Karma for collecting Punyam
- Enjoys freedom from pain in this life and a world free from pain called heaven.
- Dynamic quietitude.

Result of Rajas :

- Dukham, discomfort, pain.
- Impelled by great pressure.
- Incurs papa.
- Thought is father of action... seed sown is thought. Action is the Harvest. Bad thoughts manifest bad actions.
- Negative actions fatten wrong tendencies of the mind and inward agitations.
- Strive to live ethically a pure, moral and noble life.



- Passions and agitations are impurities of the mind.
- To pacify stormy conditions, one is forced to act in the world – acquire and preserve.
- Breeds agitations.

Result of Tamas :

- Ignorance is the fruit of Tamas.
- Veils discriminating capacity.

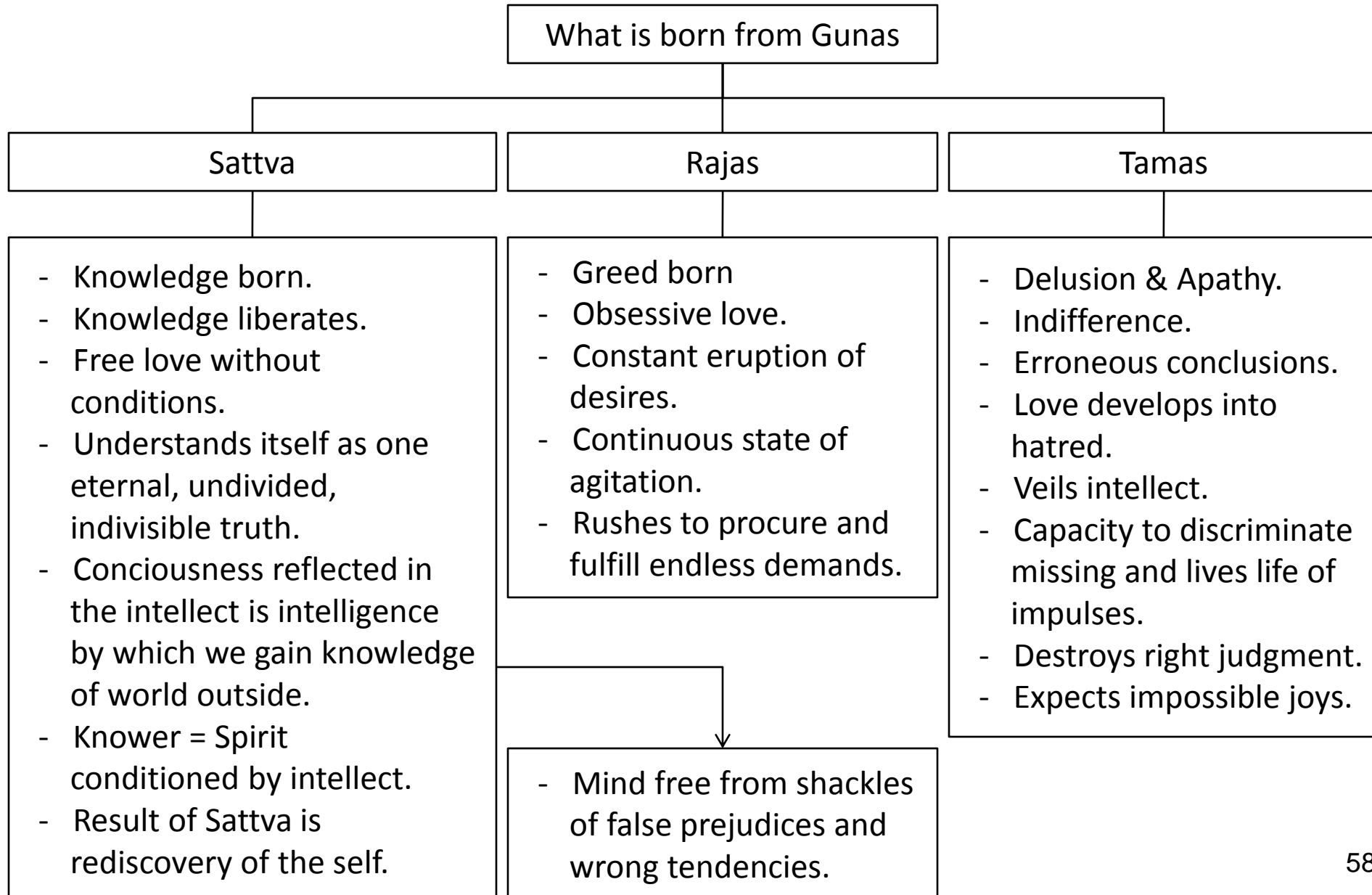
CHAPTER 14 – VERSE 17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४.१७ ॥

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas.

Verse 17 :

- What arises from the gunas?



CHAPTER 14 – VERSE 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards ; the Rajasic as dwell in the middle ; and the Tamasic as, abiding in the function of the lowest Guna, go downwards.

Verse 18 :

What is travel after death for

Sattva

- Born in superior lokas with more happiness.
- With body – mind which taps greater happiness.
- Upper lokas lesser agitation, sharper power of intelligence.

Rajas

- Middle lokas.
- World of human beings with intelligence, health and brightness.

Tamas

- Lowest loka - Animals
- Plants
- Undesirable.
- Sleepiness, procrastination, laziness, apathy...

Stone Life :

- No awareness of world.
- Deluded by lust and passion.
- In a state of drowsiness and inertness.

- Route = Tamasic → Rajasic → Sattvic
- Yardstick to measure evolution = Measure Joy, happiness, peace or experienced by the being.
- Evolution of a specimen is always measured by the degree of Consciousness unveiled through matter in that given subject.
- Gunas bind us down to the flesh and its sorrows,, world of imperfection, agitations.

Gunateeta :

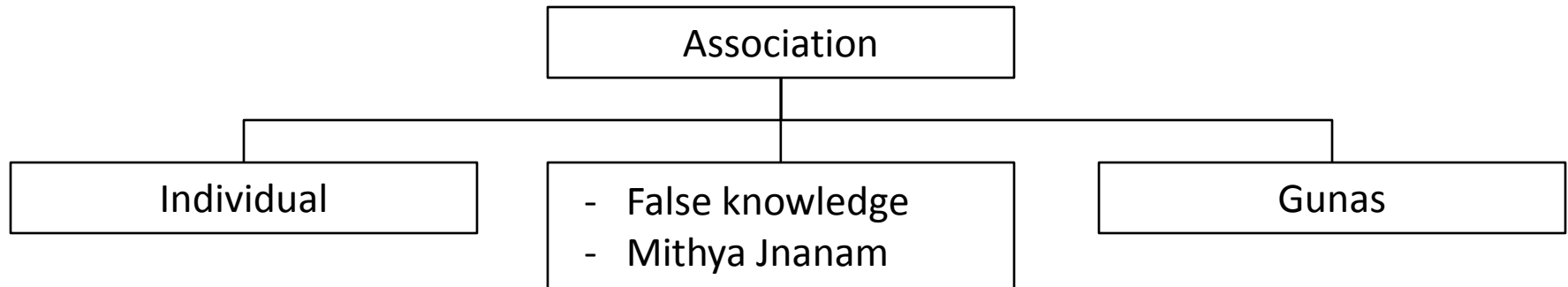
- **Man is free to enjoy God Consciousness, by being :**
 - a) Totally released from contacts with world.
 - b) Free from subtle attachments to the world.
- How to snap chain of Gunas, transcend Gunas?

Moksha – Liberation :

- Is snapping the Guna chain and being established in spiritual experience, and have right judgement of world outside.
- What is the cause of human birth?

Chapter 13 :

- Cause of given birth is association with the Gunas.



- Purusa appears to be connected to Prakrti.
- One experiences oneself as sorrowful deluded.
- Does not know Ananda is Svarupa of Purusha.

- Being deluded with Gunas, person says – I am happy, sad, deluded instead of saying I am Brahman.

Atma	Anatma
Atma is Asanga	Anatma has Gunas & sufferings

- Atma appears to be associated with all modifications of gunas.
- Atma seems to be bound by gunas.
- How to free oneself from bondage born out of association with 3 gunas.
- This is the main purpose of this chapter.

CHAPTER 14 – VERSE 19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

When the Seer beholds no agent other than the Gunas and knows Him who is higher than the Gunas, he attains to My Being.

Verse 19 : Important Verse

- One who knows the self beyond 3 gunas, gains immortality.
- There is no agent other than the gunas.
- Anupasyati – seeing with reference to sastra.

Atma	Gunas
<ul style="list-style-type: none">- Is not agent- Doesn't perform action	<ul style="list-style-type: none">- Agent – Prakrti.- Action is done by mind – body complex which is born of maya consisting of 3 gunas.

- Action also requires accessories, modifications of 3 gunas.
- 3 states – waking, dream, sleep are 3 gunas.
- Actions are movement of the gunas, among the gunas.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the Truth, O mighty armed, about the divisions of the qualities and (their) functions, and he, who knows that 'gunas as senses' move amidst 'gunas as objects', is not attached. [Chapter 3 – Verse 28]

- If he considers himself associated with gunas, he is going to be affected by their actions.

- Yada gunebhyah ca param vetti – one who knows himself as above all gunas, he is not affected by what the gunas do.

Example :

- Space not affected or sullied by events in space.

Shankara :

- One knows oneself to be witness of the activities of the gunas, gains nature of being himself, as Ishvara.
- Tat tvam asi – reality for him.
- Karta – agent exists because of him but he is not the Karta.
- A person to whom this is clear is one with the Lord.

Gurudev's Example : Train traveler

- One who is standing on a moving train is constantly on the move, even though he is motionless.
- Movement of the train is also his movement.
- Moment he alights and stands in the platform, train alone moves and not he.

Spirit – mind – intellect equipment :

- Spirit identifying with mind dances to the moods of the mind determined by 3 Gunas.
- Stand apart from the mind and end all identifications with it is to get complete freedom from the thralldom of our thought entanglements.

- Art of disentangling ourselves from our own thought – process within, is the art of meditation.
- A meditator who is capable of doing so, will behold, experience subjectively, the state of pure knowledge, uncontaminated by the dance of thoughts.
- God is the subject that perceives through us, feels in us, that thinks with us.
- Experiencer of self realises himself to be the infinite but also understands that his ego was previously claiming to be agent in all activities was none other than these gunas themselves.
- Gunas govern entire thought life (subtle body) at all times in everyone of us.

Knows him who is higher than the Gunas :

- Mind is product of matter and cannot function itself of its own accord, nor can it perceive by itself its feelings.
- Consciousness functions through the mind and makes it dance.
- Reflection in the bucket of water shines. Water has no brilliance of its own.
- Consciousness reflecting in the mind is the agent – individualised ego, jiva who suffers the sense of self shatterings.
- He who understands that he is not the reflection in his own mind but Consciousness which is higher than the Gunas becomes free.

He Attains my being :

- Conciousness lends capacity to mind to delude itself.
- Conciousness is talking to the confused ego in himself.
- Waker creates sorrowful situations in himself and comes to fear, weep, lose, gain, mourn, smile in dream. All joys, sorrows belong to the dreamer in himself.
- Manifested God Conciousness is explaining to man that his ego-centric life and activities, its sorrows and joys, all belongs to Waker – Dreamer – Sleeper personality. Transcending them all, one is really awake to the truth, God Conciousness and becomes one with it.
- Man disentangled from matter becomes the spirit – attains my being – God Conciousness.
- How to attain this Goal?
- How does the individual Jiva become one with Lord?

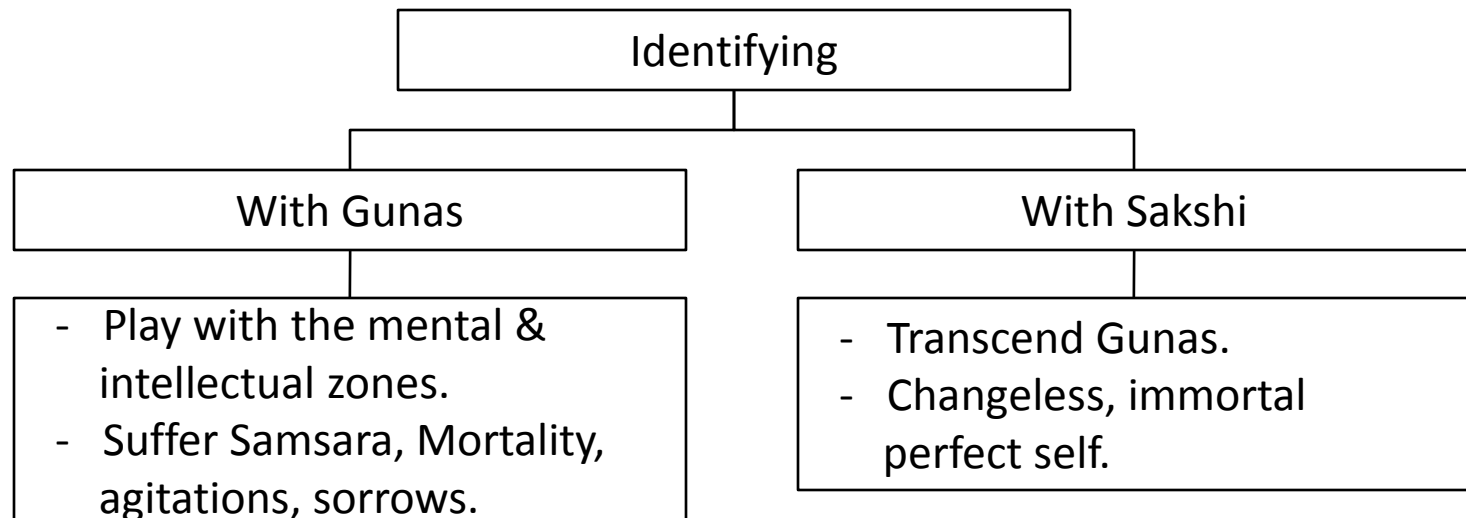
CHAPTER 14 – VERSE 20

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४.२० ॥

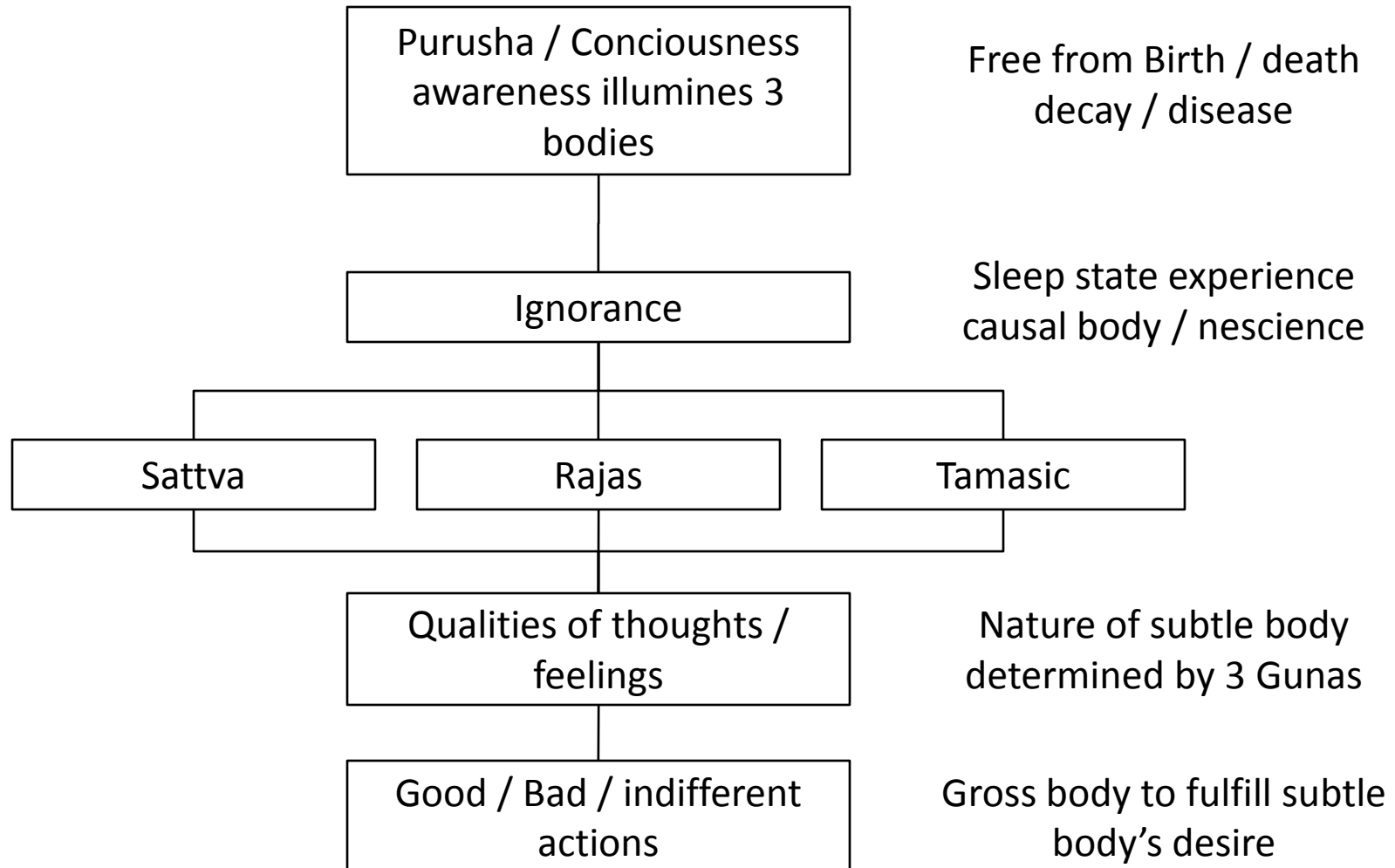
The embodied-one having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay, and pain, and attains to Immortality.

Verse 20 :

- 3 Gunas are cause of creation of body – mind complex.
- Atma is already free of 3 Gunas.
- It is only matter of knowing – I am free from 3 Gunas of Prakrti.
- Dehi, indweller is liberated from birth, death, old age – physical things.
- One is free from Dukham.
- While living, one recognises, Atma is free from all undesirable events.
- Self is free right now. The one who knows this gains Amrutam the eternal Brahman.
- No Rebirth, for one who is not guna – bound.
- Knowing he is eternal, no rebirth – he is not bound by time self is not subject to rebirth.
- Having transcended Gunas, Dehi, embodied one, gains immortality.



- 3 Gunas are expressions of ignorance – nescience – which constitute the causal body.
- Causal body – is experienced in deep sleep as I don't know anything – neither me nor the world.
- 3 Gunas emerge from causal body – which expresses as subtle body – (thoughts – feelings) and gross body – to express as good, bad, indifferent actions.



- One who has realised himself to be spirit goes beyond all sorrows.
- He lives positive Joy of perfection and experiences absence of sorrow.
- Realisation is a vivid experience of the changeless, infinite nature, immortality while living in this body. sleep is temporary truce with sorrow.
- Rare experience to be a God man upon the Earth.
- What are the marks of liberated soul so that we may recognise this state in ourselves.

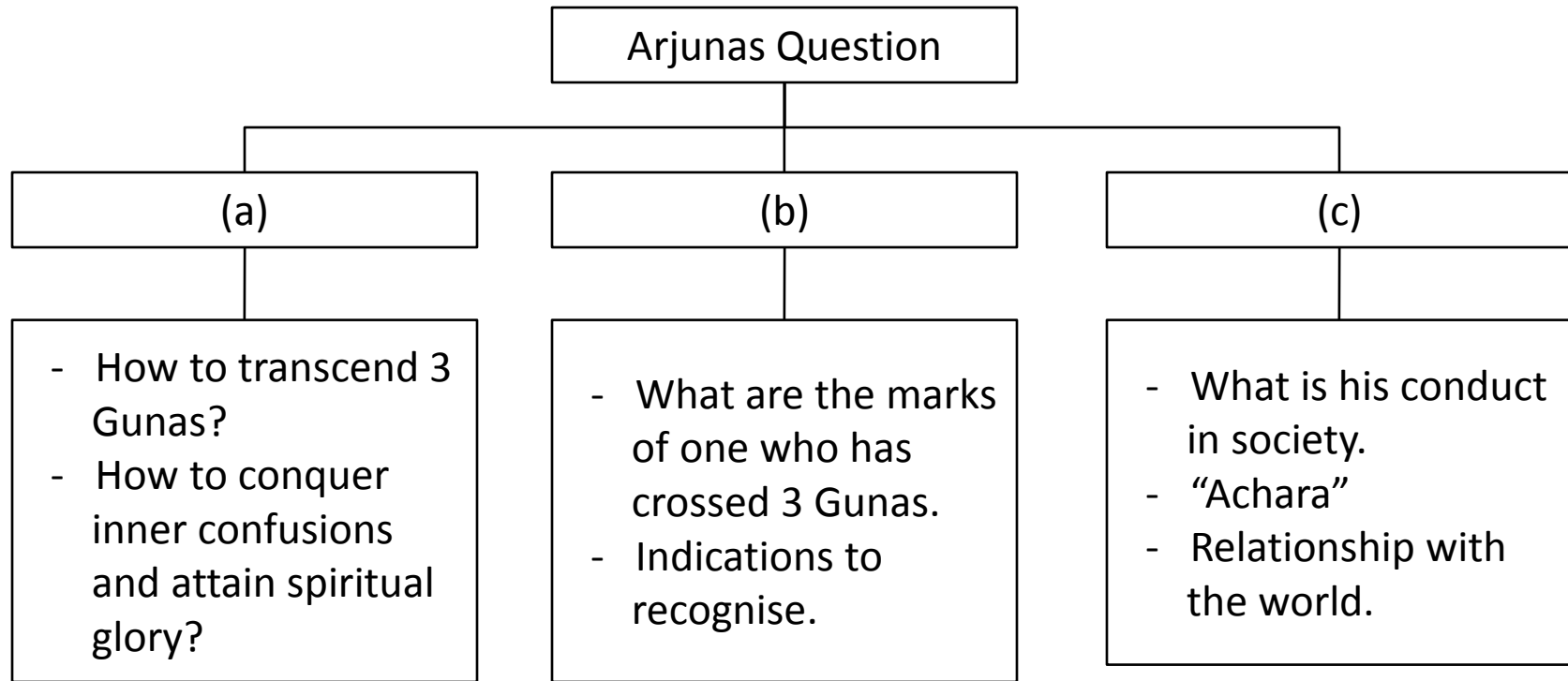
CHAPTER 14 – VERSE 21

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४.२१ ॥

What are the marks of him who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas?

Verse 21 :



- Similar to "Sthitaprajna" section – Chapter 2.

CHAPTER 14 – VERSE 22

श्रीभगवानुवाच

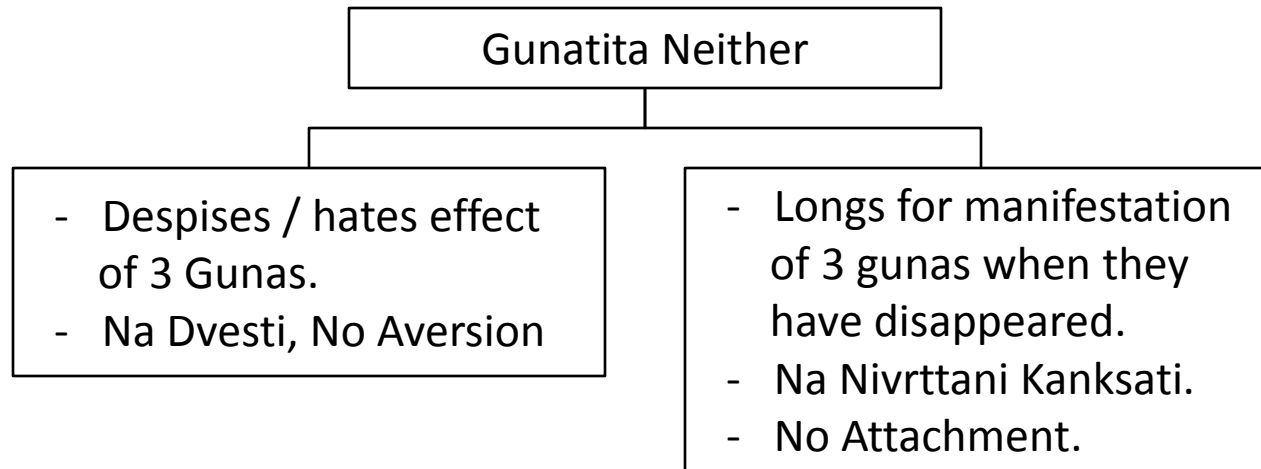
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४.२२ ॥

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent.

Verse 22 :

- What are the characteristic marks by which we can recognise one who has crossed the 3 Gunas?

a)



b) Indicators :

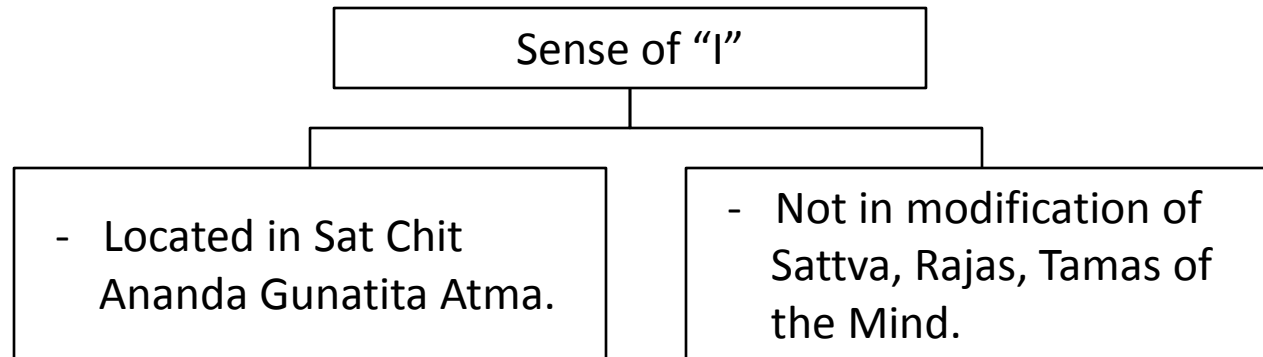
- **Prakasa (Light) :**
Alertness, cheerful disposition (Sattva).
- **Pravrtti (Activity) :**
Activity prompted by desire (Rajas).
- **Moha (Delusion) :**
Delusion (born of Tamas), confusion, dullness, apathy.

Most Important :

- Gunatita makes no conclusion about himself on the basis of the effect of 3 gunas manifesting in his mind.
- All products of 3 Gunas.

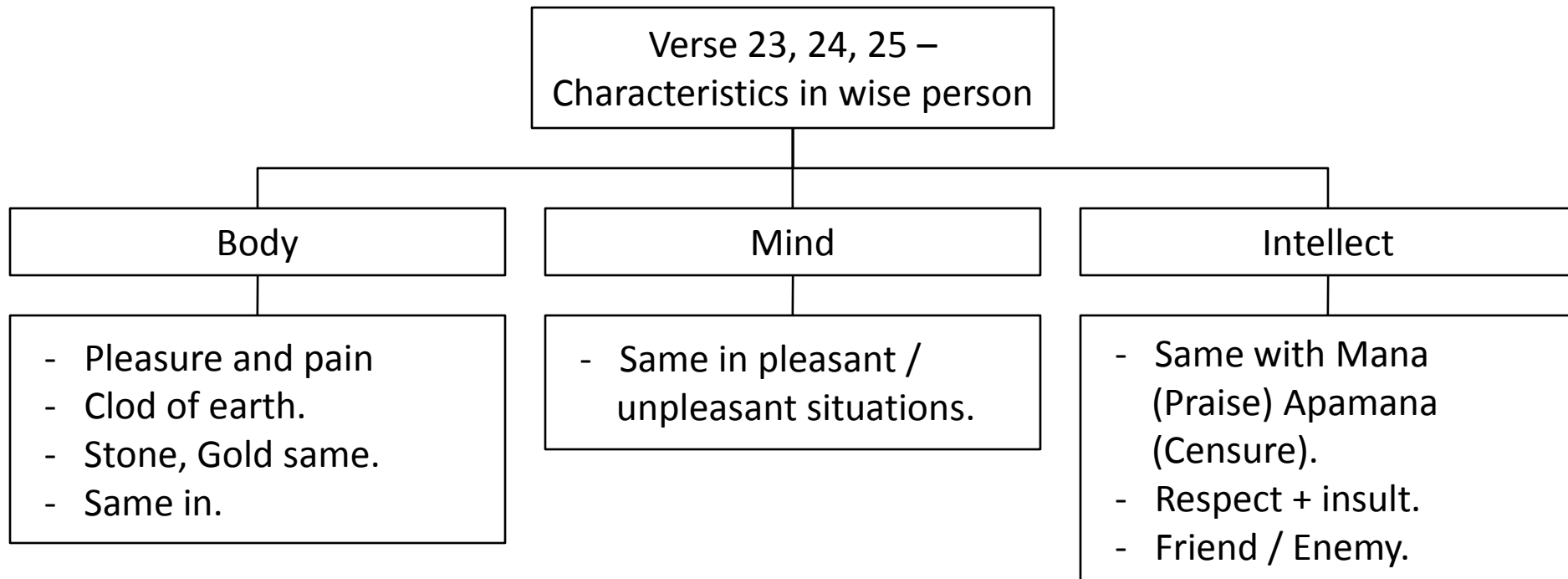
c) Sampravrttani :

- When they occur, he does not judge himself because he does not include himself in the Gunas.
- Mind is dull, bright, peaceful, restless, but Jnani not fallen away from Sat Chit Ananda Svarupa.
- What is the attachment or involvement of Atma with the Mind?
- Like Space and Pot (Small or Big).
- Atma very much present in the mind but not affected.



- Knowledge meant to understand yourself not judge others.
- Gunatita is Svarupa of Atma.
- Being gunatita, is absence of Judging yourself based on minds conditions or other things like Money, House, Children, Wife....
- Recognise self as it is = Gunatita.
- Mumuksu only sees the changing nature of the mind as its Svarupam.

- Subjectivity is removed and things looked at objectively.
- Equanimity is the essence of perfection and a man of knowledge is ever in perfect balance, living a life of in-ward peace, independent of the mental climate.
- In the absence of self knowledge, one is averse to 3 Gunas or attached to them.
- One who has extricated from the entanglements of 3 Gunas has transcended the – mind and intellect and lives the infinite joys of the self, in a realm of unbroken peace and brilliance.
- Conquers the world of pure awareness, attains state of godhood.
- How does a wise person express himself in the world?



CHAPTER 14 – VERSE 23

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ १४.२३ ॥

**He who, seated like one unconcerned, is not moved by the ‘Gunas’
who, knowing that the ‘Gunas’ operate, is self-centred and swerves
not.**

Verse 23 :

a) Characteristics of Jnani :

- Remains seemingly indifferent, he is not by 3 Gunas.
- Abides in the vision of the self / himself.
- Knowing – Gunas alone are acting, he does not lose vision of his self.
- Gives up all undertakings.

b) What is Jnanis relationship with things and beings of the world?

- Real test comes when one is teased by mischief's in the world.
- **Sthira prajna :**

Chapter II – Verses 54 to 72.

Chapter V – Verses 18 to 26.

Chapter VI – Verses 29 to 32.

c) Jnani is seemingly indifferent.

- Not shaken by Gunas.
- **Udasina :**
Remains uncommitted to any stand, because he knows all experiences – Good / bad / indifferent are play of the mind – intellect with its objects outside.
- Tragedies of movie doesn't affect screen.

- Looks like one unconcerned – indifferent.
- Not agitated, hysterical.
- Know that changes of his inner personality are all nothing but the kaleidoscopic changes of the gunas and world changes according to one's mental conditions.
- Jnani fully aware of the technique behind the changes in himself and the world around him.
- **Self centred and swerves not :**
In order to watch the Gunas, in himself, he should be an observer beyond the Gunas.
- Established in pure spiritual nature, he is able to enjoy the play of Gunas (Ava – tistati – self centred).

d) Anutishthati :

- Thus thinking of the self, conscious of the supreme, he acts outside in the world.
- Endures values of life in society, love and compassion.
- While working outside, the man of perfection is above the grip of 3 Gunas.

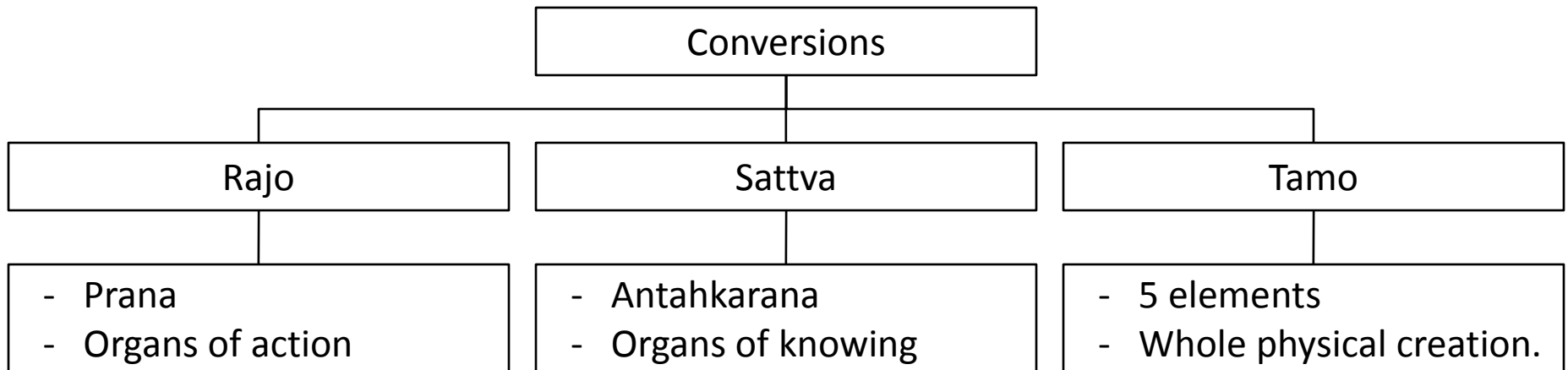
e) Udasina :

- Means being a witness alone.
- **Asina :**
Sitting – committed to accomplishing gunataitva, transcendence of Gunas.
- Doesn't want to change Sattva, Rajas, Tamas.

- Accept mind as it is.
- Gunas affect only Mind – Sense complex, not the Atma & Vision of Atma.

f) Gunah Vartante :

- Gunas are active.
- Gunas modify themselves to become both the world and the body – sense complex.



- Gunas transact business among themselves.
- You are with all of them, but remain unaffected by all of them.

CHAPTER 14 – VERSE 24

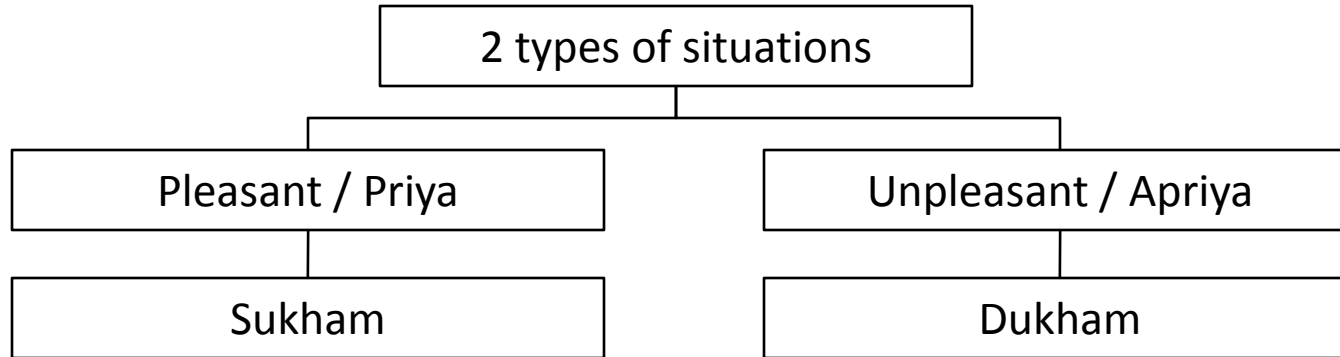
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

Aline in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike ; to whom the dear and the not-dear are the same ; firm ; the same in censure and self-praise....

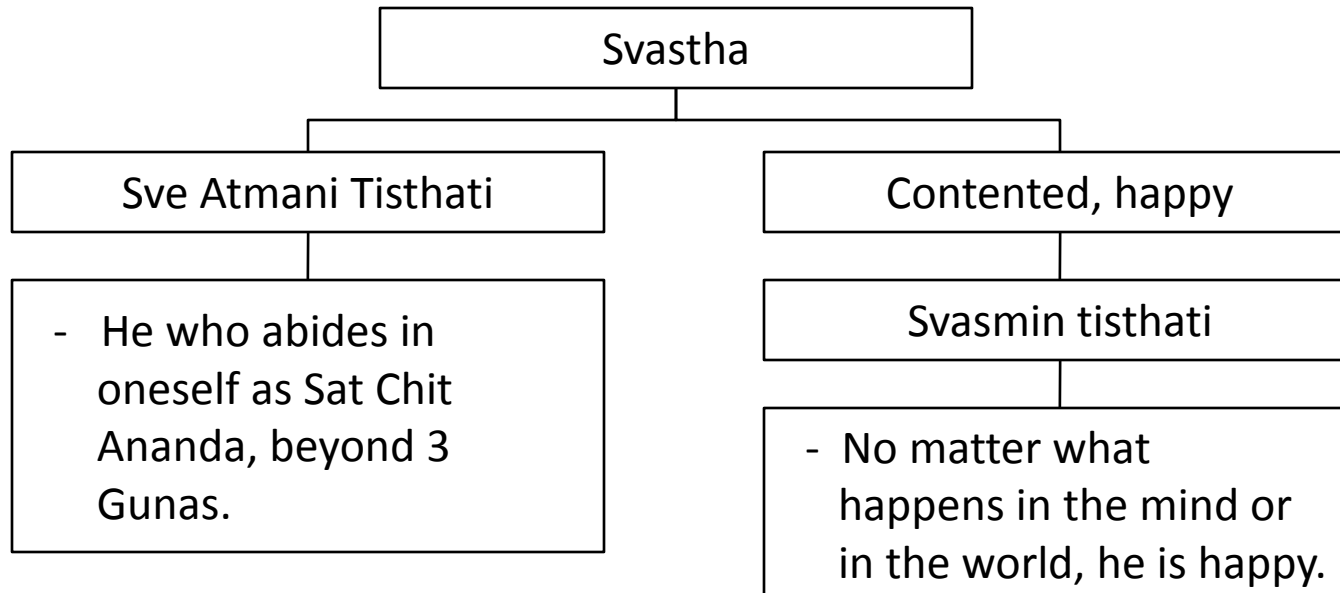
Verse 24 :

a) Sama – Dukha – Sukha :

- Situations are brought about by one's past or present Karma.



- Learn to appreciate them as factual, objectively as Prasada.
- Appreciate Ishvara and take it as Prasada (Karma Yoga).



b) Sama Lostasma – Kancana :

Losta	Asma	Kancana
Clod of cloth	Stone	Gold

- Any value superimposed is subjective.
- It will not improve his Gunatitvatva.

c)

Ninda	Atma Samstuti
Censure	Praise of himself

- He is not diminished or flattened.
- One who has gone beyond the tyrannies of 3 Gunas – lives in a Kingdom of his own.

No thrills of Satwa	No Noisy - Clamours of Rajas	No weariness of Tamas
- Serenely well composed.	- Selfish Passions.	- Low impulses.

- It is death of the limited, finite life of relative experiences.
- Individual sense of the ego dies to release the infinite glories of the self.
- Awakened from misconceptions of I-ness and My-ness.

- It is an interpretation of our mind and intellect which is coloured by our own past experiences by which each one's experience becomes different.
- He who is not looking at the world through the coloured goggles of mind and intellect will be alike in pleasure and pain.
- Possessions to man of wisdom have no real value.
- Love, hate, dear, not dear are all reactions from the level of the mind.
- Average man, plunged in identification with his own mind and intellect suffers and interprets it as agreeable and disagreeable.
- 4 conditions in which we get entangled in a web of agitations and sorrows.
 - a) Pleasure and Pain.
 - b) Dear and not Dear.
 - c) Censure and Praise.
 - d) Clod of Earth, Precious Stone, and Gold.
- Jnani same in all experiences.

CHAPTER 14 – VERSE 25

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४.२५ ॥

**The same in honour and dishonour ; the same to friend and foe ;
abandoning all undertakings – he is said to have crossed beyond
the Gunas.**

Verse 25 :

a)

Mana	Apamana
Respect	Insult, Rejection

- People praise or criticise others according to their own understanding and value structure.

b)

Mitra	Ari
Friend	Enemy

- Jnani is same to all others related to him as enemy or friend.
- Does not internalise the emotions and actions of others because they are all products of their own Gunas.
- He has nothing to do with them nor they have in essence to do with him.
- Egoistic evaluation of life tends to respect honour and shun dishonour.
- Honour and dishonour are the evaluations of the intellect and change in place and in time.
- Jnani has transcended planes of egoism and vanity.
- My right hand is neither friend or foe in the world. It is me, myself.
- When I realise the oneness of my spiritual nature, I live my vivid personal experience “they are I”.

- **Sarva – Aramba – Parityagi = Abandoning all undertakings :**

The one who is above all 3 Gunas finds that one is complete and therefore without a need to begin any undertaking.

- Here it only means action restricted to start action with sense of dissatisfaction.
- Jnani does not gain anything. It could be his Prarabda to write or others Prarabda to receive the teaching.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥ ३.२२ ॥

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action. [Chapter 3 – Verse 22]

- It is freedom in action not freedom from action.
- Vicara and prayers to become prepared for the knowledge will fulfill his Desire for Freedom, Mumuksha.
- Undertakings are possible only when the ego is there.
- Man of tranquility living in God Consciousness is not pestered by the endless ego – centric desires, which are the sorrows of life.
- Once the seeker has gained the inner freedom from agitations in the mind, they become the characteristic features of his Nature.
- How does one transcend the Gunas?

CHAPTER 14 – VERSE 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४.२६ ॥

And he, serving Me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman.

Verse 26 :

- By Love for God = Devotion.
- He who serves me with unswerving devotion – transcends Gunas.
- Our entire nature is fed by thoughts and as the thoughts, so is the Mind.
- To contemplate upon the Nature of the self is to become the self and our immortal Nature.
- **Weakness of Man :**
Can't meditate for long time.
- **Technique :**
Process of Seva / Karma Yoga as in Chapter 3.
- Devotion in Puja room alone not enough.
- In every day life's activities, god awareness and dedicated service removes the agitations and tunes instrument for efficient flight.
- Rajas and Tamas reduce and such a seeker is fit to become Brahman.
- Reawakening of Consciousness of the self is not far off.
- To realise Brahman is to become Brahman.
- To realise the waker is to become the waker.
- Ishvara obtains in the Buddhi of all beings as Consciousness, in the form of I.
- Avyabhicarena – Baktiyogena – with unswerving commitment, one gains Brahman.

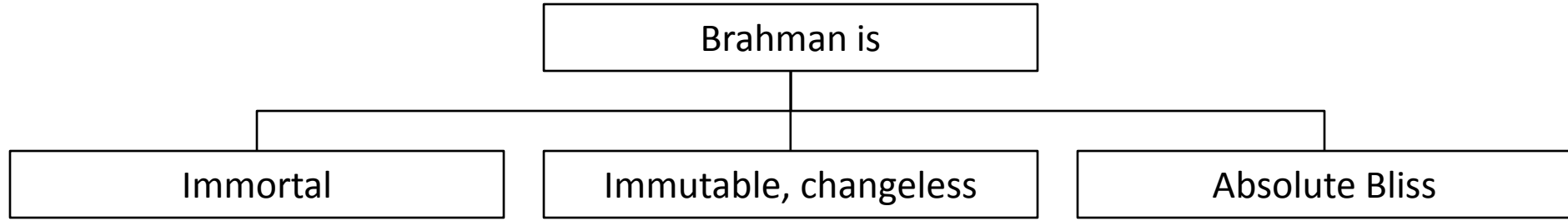
- Ishwara is always existent and everywhere existent and never away from me.
- You are not searching for Bagawan here but only trying to see what is Bagawan.
- Lord reveals himself by lighting a lamp in the temple of the mind. (Mira Bai – Bajan 1500 – 1550).
- Lamp must be lighted to see Lords glory.
- Lord is ever present in the temple of the Mind.
- Light required to illumine Lords presence is knowledge.
- Blindness is ignorance of Atma and Anatma.
- Bakta wants to know what is and as content of all thoughts.
- No question of pursuing but of seeing.
- Person who knows this, transcends gunas not by motion but by knowledge.
- “I” atma always remains transcendent and immanent like space.
- One who knows this Atma is fit to be Brahman, because Brahman is not separate from Atma.
- Brahma Buyaya Kalpate – is fit to become Brahman means, he is Brahman.

CHAPTER 14 – VERSE 27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४.२७ ॥

For I am the Abode of Brahman, the Immortal and the Immutable, of everlasting DHARMA and of Absolute Bliss.

Verse 27 :



मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

Fix your mind on Me only, place your intellect in Me ; then,
(thereafter) you shall, no doubt, live in Me alone.
[Chapter 12 – Verse 8]

- You should no doubt, live in me thereafter.
- Devotee forgets himself as separate individual.
- Mind merges with point of contemplation, the Lord.

Law :

- To the extent ego dies, to that extent the experience of divine manifests.
- To leave completely one plane of Consciousness is to enter into another plane of Consciousness.
- Waker becomes the dreamer.
- Dreamer knows no waking.

- No transaction across frontiers of distinct planes of Consciousness.
- On entering, God state of Consciousness, person becomes Brahman – that is the same everywhere, all the time.
- Recognises omnipresence of the self.
- When ego dies, the awareness of the infinite rises up to flood the bosom.

Gurudev :

Shankara : 3 interpretations of this verse.

a) Brahman is Paramatman, immortal self, indestructible :

- Abides in me, who am the self (Pratyag Atman).
- One recognises by right knowledge, the identity of the self in oneself and the self everywhere.

b) It is through the power of Maya inherent in Brahman – as Isvara he shows grace to his devotees – I am that power in manifestation.

c) Here conditioned Brahman :

- Which alone can be conceived.
- By intellect, perceived by the mind, and expressed as spirit as opposed to inert matter.
- Matter and spirit are conceived by intellect are limited, finite objects of knowledge – both known by subject – Consciousness – I.

- I = Unconditioned, un utterable I am the abode of the conditioned Brahman, who is immortal and indestructible.
- Illuminator – Subject – knower



Illumined – Object – known.

- Conditioned Brahman – (Sa – Upadhika) rests upon Conciousness that is aware of it which is the unconditioned Brahman (Nir-Upadhika).
- Atma is Pratishtaha of Satyam, Jnanam, Anantham Brahman.
- One who recognises Atma is free from the Gunas and is fit to become Brahman.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I. [Chapter 15 – Verse 15]

- I have entered into the heart of all beings.

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

- Seer = Kshetrajna = Pratyagatma = I = Consciousness.
- Body and all that is known by Body / Mind / Intellect is also Atma – the meaning of I.
- Brahman's Pratistha is not in the world, creation but in Atma.
- Brahman = Atma, anything other than Atma = Anatma.
- If Brahman is Anatma, it will be Nitya Paroksha, remote.

Brahman is :

a) Amrta :

- Never dead.
- Not subject to destruction.

b) Avayaya :

- Not subject to change.

c) Sasvata :

- It is always there tomorrow.

d) Dharma :

- Has all knowledge of Dharma – How to sustain everything.

e) Sukha :

- Brahman's Svarupa is Sukham. No object in the world is Sukha.
- Free from want or imperfection.
- Purna – fullness whose nature is Ananda Rupa.

f) Aikantika :

- Never negated.
- Everything in Mithya – changes.
- That Brahman is the nature of Pratyagatma.
- How can one be Gunatita?
- Ishvara is Brahman with power of Maya.
- I am that Brahman which enjoys this Sakti.
- Ishvara who has power as his basis, “Pratishta” exists only in Atma.
- Brahman as cause of world has basis Pratistha in Atma alone.
- This is called Brahman Bavana. Being Brahman not becoming Brahman.
- You can’t become Brahman because you are the very basis, Pratistha of Brahman.